

# GayCommunityNews

## *Cruising* Opens Nationally

Appleby  
Found Guilty

Gay Men & S/M:  
Two Views



STOP  
the Movie  
Cruising

ANTI  
GAY







# GayCommunityNews

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February 23, 1980



Bettye Lane photo

A demonstrator is cornered by New York City police officers during a protest of the filming of *Cruising* in Greenwich Village last summer. Shortly after this photograph was taken, the man was knocked to the ground and allegedly beaten by police.

## News Commentary

# Cruising: How Dangerous?

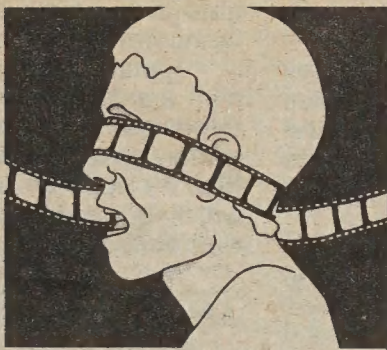
By Philip Shehadi

Has there ever been a movie so well publicized, criticized, maligned and defended before its release? Gay activists were up in arms the moment the script of *Cruising* was leaked to *Village Voice* columnist Arthur Bell, forcing the film and the issues it raises into the sphere of public debate.

Protest marches filled West Village streets with chanting, whistle-blowing militants and stick-swinging cops for nights on end in July and August. The front page of the *New York Post* read "Gays Riot Over Movie," the radio and television networks followed the protests and debates, the *New York Times* editorialized on the subject, and New York community and political leaders all the way up to Mayor Koch made public their positions.

So we — that segment of the New York gay community that felt it necessary to speak out against the film — got our message across. We claimed the film falsely and viciously misrepresents our sexuality to an American public largely ignorant of gay life. That it showed violence and murder to be the natural outcome of cruising and gay sex. That it would encour-

age physical assaults — even killings — of gay men. That it would cast a shadow of fear over sexual encounters. Some said the filming of the movie should be obstructed at all costs, others said it should merely be moved out of a gay neighborhood that obviously didn't want it, and still others argued that the protests should aim at altering the content of the script. In fact, there were persis-



tent rumours by the end of August that, under pressure from gay friends and protesters, Friedkin had balanced his representation of gays in the movie. The killer would be heterosexual instead of homosexual and, according to *Daily News* columnist Pete Hamill, a "positive" gay relationship would be introduced

into the film.

Well, the movie is out now — it opens February 15 in over 500 theatres across the country — and Friedkin did make some concessions to gay sensitivity to the film. The following short statement appears on the screen at the start of the movie: "This film is not intended as an indictment of the homosexual world. It is set in one small segment of that world, which is not meant to be representative of the whole." Police Captain Edelson (played by Paul Sorvino) echoes this theme when he tells Steve Burns (Al Pacino), in assigning him his mission, that the killer he is after hangs out in the S & M bars and "is not part of the mainstream of gay life." In fact, Friedkin claims the killer is not gay at all but heterosexual, although there is virtually no evidence in the film for such an interpretation.

But on the whole, in terms of its portrayal of homosexuality, the movie makes few advances over the script that sparked the summer protests. There is no gay sex that isn't an excuse for murder, and no major gay characters that aren't either killed or killers. The most substantial change over the script concerns Steve Burns' Al Pacino's sexuality — numerous references to his discovering his own gayness in the course of his assignment are dropped, reportedly at the request of Pacino himself.

*Cruising* opens with the sighting of a severed arm floating in the Hudson River. We are given a few more gory shots of limbs and torsos being picked over by a medical examiner before moving along to the first murder: at an S & M bar called the Wolf's Den, our killer (played by Richard Cox) meets a man with whom he leaves to go to a hotel room. We don't see them having sex; we see the man (who later turns out to be a Columbia professor) get tied up on a bed and stabbed four times in the back. Captain Edelson thinks the killer in both the hotel murder and the earlier dismemberments is one and the same. He sets up an investigation in which Steve Burns (Al Pacino) is to infiltrate the heavy leather scene of the waterfront bars as an undercover agent, and *Cruising* gets under

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# Transamerica is Site of Protest Over Cruising

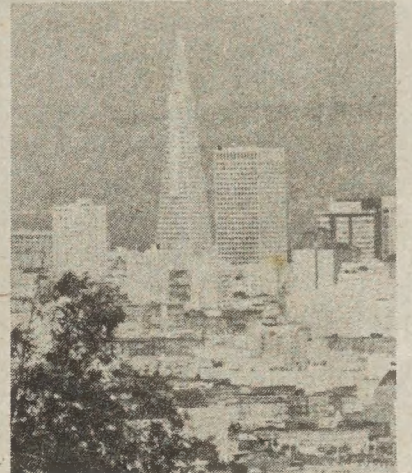
By John Kyper

SAN FRANCISCO, CA — Over 50 demonstrators picketed the Transamerica Pyramid, one of San Francisco's largest buildings, on Friday, Feb. 1. They were protesting the actions of United Artists, a Transamerica subsidiary, in distributing the movie *Cruising*, and in producing and distributing the movie *Windows*.

Protesters circled in the plaza in front of the building, voicing chants like "Transamerica makes money from murder" and "Where are the cops when the rapists hit/ Guarding Transamerica." This chant referred to the 35 police in riot gear guarding the building's glass entrance. Although the catchy "Stop Cruising/ Smash Windows" was a frequent chant, there was no violence.

The local *Chronicle* chided the demonstrators to "be familiar with the work they are attacking," ignoring the fact that the script of *Cruising* had leaked out and been liberally quoted in the gay press. Replying to the accusations of many detractors, protest spokesperson Priscilla Alexander explained, "We're not calling for censorship. We're calling for public corporate responsibility. We are exercising our right to protest." The *Chronicle* did quote Dorothy Ehrlich of the American Civil Liberties Union, who stated that the demonstration was protected by the First Amendment.

Although the protest was against both films, the media made little mention of *Windows*. It had been added later by the *Cruising* organizers, once its anti-



Michael Thompson photo

The Transamerica Building in San Francisco, corporate headquarters of United Artists.

lesbian plot had become known. By that time picket signs stating "Stop the Movie *Cruising*" had already been printed.

Protest organizers accused Transamerica of anti-gay bigotry. According to Konstantin Berlandt, "Two of the corporation's subsidiaries, Occidental Life and Transamerica Financial Services, have given \$2000 to the [John] Briggs for Governor Campaign. Those funds were funneled into the anti-gay Proposition 6 campaign," which would have banned gay schoolworkers in California. An anti-*Cruising* booth on Castro Street had featured a paper mache model of a charred Transamerica building.

Earlier in the week, "STOP KKKCRUISING" had been spray-painted on the wall of the Ghirardelli Square Cinema, where the

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# Boston City Council Opposes Cruising

BOSTON, MA — The Boston City Council voted unanimously Feb. 13 to approve a resolution critical of the violence depicted in the motion picture *Cruising*. The resolution, introduced by Councilor Ray Flynn, was passed just two days before the scheduled nationwide opening of the film.

The text of Flynn's resolution reads:

WHEREAS: On February 15, 1980, movie theatres in Boston will begin showing the film *Cruising*; and

WHEREAS: This film contains depictions of brutal murders and excessive violence; and

WHEREAS: Responsible people across the city are deeply disturbed about the climate of violence engendered by films such as this; and

WHEREAS: Events or actions which tend to endorse violence in any form or in any neighborhood of the city should not be condoned; therefore, be it

RESOLVED: That the Boston City Council in meeting assembled hereby voices its concerns over the screening of the depictions of violence in the film *Cruising* and urges city residents to reject any attempts to instigate violence which may occur as a result of the film.

Robin MacCormack, Mayor Kevin White's liaison to the lesbian/gay community in Boston, expressed satisfaction at the Council's move. "This is a terrific move on the part of Councilor Flynn and the City Council itself," he said. "While the Councilor and I do not agree on everything, we do have issues of common interest on which we work together, which is why I supported him for reelection. The fact that Ray Flynn did this on his own initiative should not be forgotten by our community."

State Rep. Barney Frank, a long-time supporter of lesbian/gay rights, commended Flynn for his action. "I'm very pleased that he did it. . . . The question of Ray's role has been somewhat controversial with some people on the left. My view has been that while I did not think very much of his record a few years ago in the [State] House, he's been a generally progressive Councilor. I think the fact that he took this initiative shows the virtues of trying to work with people where you agree with them, as opposed to sort of writing them off forever."



# News Notes

## quote of the week

"It's perfectly all right with me. Some of the most gifted people I've met or read about are homosexual. How can you knock it?"

—Comedienne Lucille Ball to an interviewer in *People* magazine (Feb. 11, 1980). The response came in answer to a question about Ball's feelings about the issue of gay rights.

## lutheran lobbyist assails christian right

WASHINGTON, DC — Recent fundamentalist efforts to organize political support for right-wing causes have been criticized by the nation's chief Lutheran lobbyist.

"When the Self-Righteous Rule, Watch Out!" was the title of an article in *Focus*, the monthly newsletter of the Lutheran Council's Office for Governmental Affairs. In it, the Rev. Charles V. Bergstrom, executive director, assailed those who "claim to present God's will and the moral answer to legislative decisions."

He mentioned Christian Cause, Jerry Falwell's Moral Majority, and The Religious Roundtable, which says it "fights for pro-God, pro-family and pro-America causes." These groups oppose abortion, the ERA and gay rights laws, as well as SALT II, the school prayer ban and welfare laws.

Bergstrom decried the "arrogance" of assuming that there is only one proper position for Christians to take in such controversies, as well as the concept of "a 'religious' hit-list of candidates who do not vote 'right' on a few issues and therefore are not 'moral'."

He said that, while he and other denominational lobbyists in Washington are willing to work with these groups for social and economic justice, he cautioned that fundamentalist lobbying for "a 'moral majority' is different from the work of advocacy on behalf of the oppressed."

In Congress, Bergstrom represents the positions of the major Lutheran churches regarding legislation. Only one — the three million-member Lutheran Church in America — officially supports gay-rights laws; so far, the other Lutheran churches have taken no position.

## design a logo for pride week 1980

BOSTON, MA — You could win a one-year subscription to *GCN* and \$25 if your logo is the one selected for use in this year's Lesbian/Gay Pride Week festivities. The theme for this year's celebration is "All Our Voices — All Our Visions," and anyone may submit a design for use as a logo. The logo will be selected by the Lesbian/Gay Pride Committee (see calendar listings if you want to help) and used on T-shirts, posters, and the parade banner. Designs must be submitted by March 1. Send your entry to 285 Harvard St., #102, Cambridge, MA 02139.

## lesbians define themselves

DALLAS, TX — Traditionally, research on lesbians has been conducted by non-lesbians. Ronda Carlson, a lesbian, is now conducting a national survey to determine how lesbians define themselves and their communities. Carlson recently completed a Master's degree program in social work and this research is a continuation of a survey done for her thesis.

Carlson is in need of lesbians willing to fill out a fairly long and specific questionnaire (one that should take about one and a half hours to complete). The questionnaire and all correspondence will be kept strictly confidential, but it is hoped that a distillation of the results will eventually be published.

It is not necessary to be "out" either publicly or to family and non-gay friends in order to participate; all that is necessary is that participants be lesbians willing to take the time and energy to explain something of what being a lesbian means to the individual respondent. To request a questionnaire, write to Ronda Carlson, 3014 Millmar Dr., Dallas, TX 75228.

## new york slates pride march and rally

NEW YORK, NY — The 1980 Gay Pride March and Rally will be held on Sunday, June 29, the Christopher Street Liberation Day Committee announced recently. Spokespersons for the committee expressed their feeling that they are "distracted" over the lack of involvement of lesbians in planning for this year's march and rally.

Spokespersons for the group said, "The world ought to see us in all our diversity on our 'birthday,' and we believe we will best bring out this diversity by being a group as diverse as our community. We are, therefore, distraught over the virtual lack of lesbian participation at present and sincerely desire more lesbian involvement. We are committed to gender parity. Any women with interest in serving as officers or committee heads are especially urged to join us."

The Christopher Street Liberation Day Committee meets the second Monday of each month at 7:30 p.m. at 348 W. 14th St., on the second floor. Volunteers, input, and feedback are needed.

## police get tough in hawaii

HONOLULU, HI — "If you come to Hawaii, be extremely careful," cautioned a Hawaii resident in a telephone call to the *GCN* office. The caller, who did not identify himself, said that police are making numerous arrests of gay people in what appears to be unprecedented activity.

"This is quite unusual," he said, because relations between the police and Hawaii's lesbian and gay male communities have been fairly good in the past. "The police are literally grabbing people in Waikiki" and arresting them, he said.

In the month of January alone, 18 men were convicted on charges of lewdness, a charge customarily levelled only at prostitutes. Women and men are evidently being picked up by police for no reason, and they do not find out the nature of the charges against them until they appear in court. The caller emphasized that he did not wish to deter lesbian and gay mainlanders from visiting Hawaii, but that a high degree of discretion is advisable.

## in-vitro fertilization fought

NORFOLK, VA — The nation's first *in vitro* (in glass) fertilization laboratory is due to open at Norfolk General Hospital next month, and an anti-abortion group is up in arms over it. The laboratory, which will seek to produce test-tube babies, is being fought by the Norfolk chapter of the Virginia Society for Human Life (VSHL).

Wayne Nunnally, an attorney for VSHL, charged that Virginia Health Commissioner James Kenley violated state law in granting the laboratory a certificate of need in January. Nunnally said that his clients have sent a letter outlining the charges against the clinic to state Attorney General Marshall Coleman. In the letter, Nunnally reportedly contends that Kenley failed to determine whether the laboratory was, in fact, needed in the Norfolk area, as he is required to do by law.

## e.r.a. defeated in virginia

RICHMOND, VA — The Equal Rights Amendment (ERA) has gone down to defeat in the Virginia Senate following unusual parliamentary maneuvering by state Sen. John Chichester (R-Fredricksburg). Chichester, an ERA opponent, abstained from voting in the Senate, thus avoiding a 20-20 deadlock. Had Chichester voted and a deadlock been achieved, the tie-breaking vote would have been cast by Lt. Gov. Charles S. Robb, who supports the ERA.

## one for them, one for us

MIAMI, FL — In 1978, *Gaysweek*, a gay weekly based in New York City, went to court in order to keep its name after the national newsmagazine, *Newsweek*, brought suit against it, considering the name phonetically and physically too similar. *Gaysweek* lost.

Recently, *Alive!* magazine, a Miami-based news and features publication, took *Key West Alive* to court for basically the same reasons. *Key West Alive*, a general interest community newspaper, was sued for trademark infringement.

*Alive!* magazine, which owns the "Alive" trademark and has published under that name for almost three years, brought a dozen "confused" witnesses from *Key West* to testify in its behalf. Eleventh Circuit Court Judge Herbert L. Klein ordered *Key West Alive* to cease using the trademark of *Alive!* magazine.

## the gay christian as quarterly

LOS ANGELES, CA — *The Gay Christian*, the journal of news and theological reflection of the Universal Federation of Metropolitan Community Churches (UFMCC), reappears in February as a separate magazine. Since 1976, it has been published as a section of the UFMCC's news magazine, *In Unity*.

The decision to institute *The Gay Christian* as a separate quarterly magazine was occasioned by a controversial critique of sexism inherent in the creation myths in the Bible's Book of Genesis. The critique was authored by radical feminist Rev. Karen Ziegler, pastor of MCC-New York and a contributing editor of the magazine. The article, which offered a rewrite of Genesis 1-3, drew praise from feminist theologians but aroused the ire of some readers of *In Unity* who desired a "literalistic interpretation" of the myths.

*The Gay Christian* is available through the 140 congregations of the Metropolitan Community Church, or through the UFMCC Publications Department, 5300 Santa Monica Blvd., Los Angeles, CA 90029.

## want to be a foster parent?

BOSTON, MA — Any lesbians or gay men interested in becoming foster parents of teenage lesbian and gay youth are asked to call Robin MacCormack, Mayor Kevin White's liaison to the Boston lesbian/gay community, at the Human Rights Commission, (617) 725-4410.

## hispanics discuss political issues

CAMBRIDGE, MA — "Hispanics and the Political Issues of the '80s" will be the major topic of discussion at a conference sponsored by the Student Advisory Committee of the Institute of Politics in the John F. Kennedy School of Government. The conference will be held Saturday, Feb. 23, and will be attended by distinguished Hispanic leaders.

A Domestic Panel will begin at 10 a.m., with a Foreign Policy Panel scheduled for 2 p.m. The conference takes place at the John F. Kennedy School of Government, 79 Boylston St., Cambridge, in the ARCO Forum of Public Affairs. The conference is free and open to the public.

## is the advocate indecent?

CHRISTCHURCH, NZ — *The Pink Triangle*, the newspaper of the National Gay Rights Coalition of New Zealand, reports that during a recent raid by alleged Customs officials on the home of a New Zealand attorney, a copy of *The Advocate* was seized. The newspaper has reportedly been referred to the Head Office of the New Zealand Customs Department, which may exercise an option to refer the publication to the Indecent Publications Tribunal, which may in turn ban it from the country.

The Customs Department reported that the copy of *The Advocate* was seized during a routine inspection of overseas mail and made no mention of the raid reported in *The Pink Triangle*.

Hugh Gaw, writing on the subject in the New Zealand newspaper, said, "That a magazine of this kind could be declared indecent is one more indication of the repressive censorship that is now the norm in New Zealand."

## cook county demos slate gay delegate

CHICAGO, IL — The slatemakers of the Cook County Regular Democrats have chosen a gay man as one of seven candidates who will vie for seating as delegates at the Democratic National Convention. Chuck Renslow is the first openly gay candidate ever endorsed by the group. He heads a management firm, Renslow and Associates, Ltd., which operates Man's Country and Gold Coast, two Chicago gay bars. The Cook County delegate slate will be committed to Sen. Edward M. Kennedy (D-MA).

On Kennedy's stand on electoral issues, Renslow said, "Kennedy's position on gay rights is an excellent one, and supporting him is logically consistent with my goal of using my position as a delegate to build support for a gay rights plank in the Democratic Party platform."

Renslow, citing his feeling that lesbians and gay men are politically powerless if they are not registered voters, said he plans to foster a massive registration drive in the lesbian and gay male communities. "I hope all our organizations and businesses will help encourage registration regardless of their own political preferences," Renslow said.

## cartoonists depict gay viewpoint

PRINCETON, WI — Krupp Comic Works is currently assembling a 32-page underground comic book entitled *Gay Comix*, to be edited by cartoonist Howard Cruse. A number of pages are still open for short pieces by newcomers who can handle the comic strip craft with humor and skill. Payment will be \$30/page for black and white art. The individual artists will retain ownership of their material.

Lesbian and gay male cartoonists with a point of view to express about the lesbian or gay experience are invited to inquire about details. Send a stamped, self-addressed envelope to Krupp Comic Works, P.O. Box 7, Princeton, WI 54968.

## park officer charged with bribery

ALEXANDRIA, VA — Donald P. Percival, a U.S. Park Police officer, has been indicted by an Alexandria grand jury on charges of bribery and sodomy. According to the indictment handed down, Percival allegedly dismissed a drunken driving charge against a motorist in exchange for sexual favors.

Park Police Major James C. Lindsey said the indictment "may and may not" affect Percival's employment status and added that "administrative proceedings will be instituted."

## health conference set for san francisco

SAN FRANCISCO, CA — The Third National Lesbian and Gay Health Conference has been scheduled for San Francisco State University from June 19-22. It is co-sponsored by the National Gay Health Coalition, San Francisco State University, and local lesbian and gay organizations and individuals.

Persons interested in presenting papers, leading workshops, or speaking are requested to mail a one-page description and a one-paragraph summary of the presentation to the Program Committee by March 1.

To submit presentation summaries or to obtain more information, write to the Program Committee, NLGHC, P.O. Box 6189, San Francisco, CA 94101.



# Former Senator Sounds a Warning on Radical Right

By John Zeh

CINCINNATI, OH — A former U.S. Senator from New Hampshire who was unseated by a New Right candidate recently warned the Freedom of Choice Coalition here not to discount the danger of "ideologically extreme" efforts that exploit people's fear of equality for women and homosexuals.

Thomas J. McIntyre told the network of groups supporting women's right to choose an abortion that the "radical right" of "fear brokers" is an appealing and formidable ultra-conservative threat to "the very nature of America's political system." In a city sensitive to mob action after 11 deaths at The Who concert here just six weeks earlier, he warned of a New Right "stampede to darker times."

The pro-choice struggle, McIntyre warned, is "bound to heat up more, if that's possible" after the recent reversal of the federal ban on government money for

certain abortions.

McIntyre's talk was scheduled to commemorate the seventh anniversary of the Supreme Court decision legalizing women's right to abortion. He traced the development of the inter-connected lobbying and fundraising groups opposed to gay rights, arms control, the Equal Rights Amendment, labor unions, and government intervention into any social problems. He urged support for elected officials who stand up against a "rebirth of McCarthyism and cries for blood and bombs."

His remarks reiterated earlier warnings from feminist and gay rights activists around the country about the threat of the New Right.

He criticized New Right organizers and candidates for using the "agonizing" issue of abortion in a "cynical and calculated way" to defeat politicians whose liberal or moderate views on other issues offended them.

"Today, more members of the

Senate and House spend more time protecting their own rear ends than they do protecting the Republic," he observed, noting a lack of "party solidarity and central political philosophy" in Congress.

McIntyre's passion about the New Right was stirred by his own experience with the powerful campaign against ratification of the Panama Canal treaties that placed him on a "hit list."

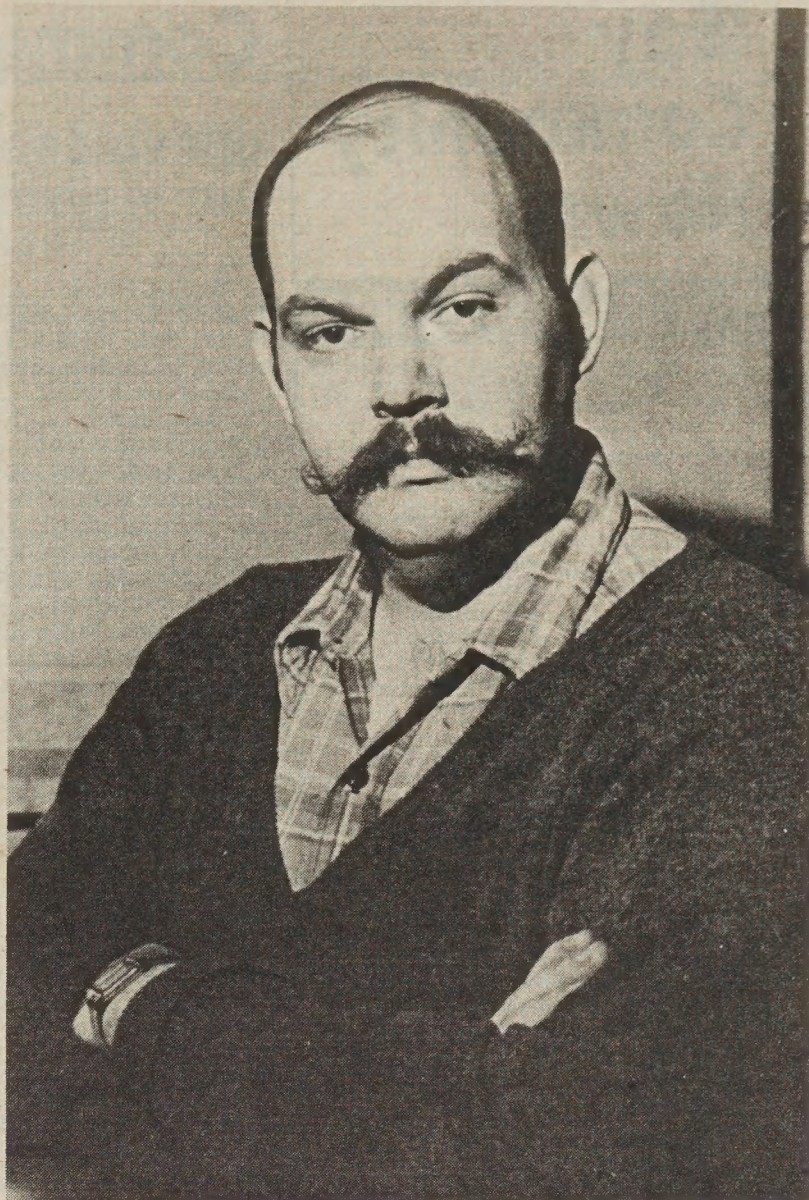
On March 1, 1978, the moderate Irish Catholic Democrat announced he would support the treaties, which subsequently were ratified by the Senate with only one vote to spare. He charged the New Right with impugning the loyalty and motives of honorable Americans, and said its campaign offered "the most compelling evidence to date that an ominous change is taking place in the very character and direction of American politics." People of conscience and good will [should] sit up and face down the bully boys of the radical New Right."

The following November, while completing a book called *The Fear Brokers*, McIntyre was defeated for re-election after 16 years in the Senate by a coordinator of the Conservative Caucus. One of McIntyre's staunchest opponents has been New Hampshire publisher William Loeb, who has continuously editorialized against gay rights. "Loeb's editorials," he said in answer to a question, "make me sick."

The former senator warned that "darker times are inevitable" if the "fear brokers succeed. Human rights [will] give way to property rights, civil liberties will be surrendered to authority, and individualism to conformity. You'll see the environment raped by enterprise, affirmative action replaced by meritocracy, and the admonition to be our brother's keeper forgotten."

But, McIntyre noted, this "stampede back to darker times" is an "illusion" because the fear brokers of the New Right lack numbers. Nonetheless, people

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Frank Truehart photo

Kenneth Appleby has been found guilty on charges of kidnapping and rape. He has been sentenced to 26-35 years in the Hampshire County House of Corrections.

## 26-35 years Appleby Guilty, Sentence Passed

By Mitzel

NORTHAMPTON, MA — The jury in the trial of Kenneth Appleby came in with verdicts Fri., Feb. 8. After deliberating for two days, the panel of two women and 10 men found Appleby guilty of kidnapping, rape and three counts of assault and battery. They acquitted Appleby on two other assault charges.

Judge Paul Tamburello gave Appleby a Walpole sentence of 18 to 25 years for the rape and an

eight to 10 year term for the kidnapping. The assault convictions were filed at the request of the Asst. D.A. Judge Tamburello, after a discussion with the Corrections Department, refused to send Appleby to Walpole and ordered that all sentences are to be served concurrently at the Hampshire County House of Corrections, where Appleby is currently incarcerated. Appleby, in early 1979, had served time in Walpole on a previous conviction. He told the court he had been severely beaten there. This prior conviction came in Nov. 1978 when he was found guilty of one count of assault and battery after he hit his S&M lover, Steven Cromer, once lightly on the back with a riding crop. That first conviction is currently under review by the Massachusetts Supreme Judicial Court (SJC). Appleby told GCN he intends to appeal all new convictions.

Appleby, who was declared indigent by the court, acted as his own attorney in this 17-day trial. Judge Tamburello spoke from the bench after sentencing: "I don't believe an attorney could have done a better job than you."

The victim of the kidnap, John Joseph Doyle of New York City, was the Commonwealth's main witness. He testified that Appleby and James Carrie Junkin picked him up in Manhattan in October 1977, drove him back to Appleby's house in West Springfield, and forced sex acts upon him. He claimed he was manacled, beaten and drugged. One indictment accused Appleby of assault and battery by means of a dangerous weapon, to wit, a pill.

Junkin, who lived with Appleby for nine months, left him in April 1978. Appleby maintained that Junkin took \$68,000. The Commonwealth was unable to locate Junkin until after it had rested its case. During the second day of defense testimony, Junkin turned

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## Bear Capron Can't Come Home

By Dan Daniel

BOSTON, MA — Bear Capron can't come home any more. His parents and the rest of his family live in the United States, but he is forbidden by law to visit them. Why? It's because Bear Capron is gay. He is a naturalized citizen of The Netherlands, an alien, and he is forbidden entry to this country under the terms of the Immigration and Nationality Act of 1952 (amended in 1965).

William and Margaret Capron, Bear's parents, held a press conference at the Boston headquarters of the Unitarian Universalist Association (UUA) on Thursday, Feb. 14. Also in attendance were Rev. Robert Wheatley, head of the UUA Office of Gay Concerns, and UUA President O. Eugene Pickett.

Bear Capron returned from a visit to Nepal to find Dutch newspapers full of the news of U.S. Secretary of State Cyrus Vance's memorandum of Oct. 15, 1979, ordering U.S. consular officials abroad to determine whether a visa applicant was or was not homosexual, keeping in mind that it was the mandate of the U.S. Congress that homosexual persons be excluded from this country. Upon learning that news, Capron went to the U.S. Consulate in Amsterdam and said that he applied for a visa in ignorance

of any such law, and that he wished to advise the proper officials that he was gay and urge that appropriate action be taken. His visa was revoked.

"With typical impulsive and idealistic directness," Margaret Capron said, "he has given up his precious visa in order to call attention to the outrageous state of affairs and, if Congress is 'reachable,' to trigger repeal of the portion of the law excluding homosexuals. If nothing happens — if members of Congress turn their heads and avoid revealing their concerns or lack of concerns for this outrageous, senseless, archaic law — then my son's sacrifice will be for nothing; and we, as a country, to the extent that this situation is publicized in Holland and other European countries, will earn justified scorn. As you can imagine, I am without any patience for the rationales that may be trotted out in an election year. This injustice must be wiped off the books now and not at some indefinite future date."

Rev. Pickett also urged that the discriminatory immigration legislation be "wiped off the books," echoing Margaret Capron's feelings. "I hereby call upon the Congress," he said, "to pass — with all possible speed — corrective legislation." Pickett cited pending

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## CCLU intervenes The Body Politic Is Back in Court

Compiled by Maida Tilchen

TORONTO, ONTARIO — Almost a year after winning an acquittal on obscenity charges, collective members of the Canadian gay liberation journal *The Body Politic* (TBP) were back in court on Feb. 7 facing an appeal of their acquittal by the government. The government's case is based primarily on the contention that Judge Sidney Harris should have defined the term "immorality" when he acquitted defendants Ed Jackson, Ken Popert, and Gerald Hannon on Feb. 14, 1979. At that time, Judge Harris ruled that "since the word 'immoral' being undefined does not establish an acceptable mean for lawful action, and that neither 'indecent' nor 'scurrilous' apply . . . to the article . . . primarily objected to by the Crown [government], it follows that each of the accused is 'not guilty.'"

Now the government contends that Harris had the power to define the word "immorality," rather than to make a decision based on the lack of a definition. In the Canadian legal system, it is

not unusual for a judge to make a definition in such a situation. Harris heard the case in Provincial Court. The appeal was heard in county court (a higher court than Provincial) by Judge George Ferguson, who has a reputation for being right-wing. The trial itself consisted of legal arguments between the lawyers. Said TBP collective member and defendant Gerald Hannon, "The further level up it goes, it becomes more oppressive with legal arguments back and forth between the lawyers and less interesting for the non-legal mind to watch." A decision is expected on February 29.

A new element during the appeal was the intervention of the Canadian Civil Liberties Union (CCLU) into the case. The CCLU presented a petition arguing that if the government wins the appeal, this case could set a dangerous legal precedent which might justify the opening of mail by the government. Said Gerald Hannon, "The Crown tried to stop the intervention of the Civil

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Bernard de Wolff photo

Barry Lincoln "Bear" Capron, 29, was born an American but was naturalized a Dutch citizen in 1978. He is pictured in front of the American Consulate in Amsterdam holding a sign intended for his parents in the U.S. Capron's visa was revoked because, by his admission to the U.S. Consul, he is gay. Gay aliens are forbidden by law to enter the U.S.



# Gay Community News

## THE GAY WEEKLY

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Correction: Last week's cover illustration was by Ellen Sperling.

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## Community Voices

### our voices, our visions

Dear GCN,

"All Our Voices . . . All Our Visions" is the theme of Boston's Lesbian and Gay Pride Celebration 1980, which will feature two weeks of workshops, entertainment, and cultural events, focusing on a parade and rally on Boston Common Sunday, June 21. Although it's hard to look ahead to summer when most of us are fighting the February blahs, planning and fundraising must begin NOW if we are to make this year's Lesbian and Gay Pride a reality.

This year marks the beginning of the second decade of struggle for lesbians and gay men since the Stonewall Rebellion of 1969, when lesbians and gays fought with police in the streets of New York City following a raid on a gay bar. Daily, in Boston as across the country and around the world, countless numbers of women and men quite literally place their lives on the line in a fight against institutionalized oppression and violence. Some of us seek legislative guarantees of "gay rights" as the answer; others look towards more radical social transformations. Regardless of our political directions and differences, there is much that we share. Our sexuality and its expressions set us apart from the mainstream on a fundamental level; we are the cutting edge of social change, and our very existence is an affirmation of strength and endurance.

Lesbian and Gay Pride '80 can both bring us together and help us to recognize, respect, and rejoice in our differences. I am tired, personally and politically, of the wearisome "splits" between lefties and establishment types, between men and women, between sissies and machos, between separatists and non-separatists, that continually keep us apart and hostile. "Divide and conquer" is an old and effective tactic that works against us, keeping us isolated, alienated from each other, afraid to work together and possibly have to "give up" some piece of what we may have "won," whether individually or in groups. But at the same time, I am excited by the spectrum of work — activist, social, cultural, recreational — being done by organizations in Boston and the suburbs. Equally exciting are the less visible, individual stories of "ordinary" lives — such as the lesbian mother with her children, or a gay teacher who's just coming out to his class. And I want to see all of our energies come together in June, to show the world and each other that we are alive and well and PROUD of being what we are — faggots, fairies, dykes, lesbians, queers — the labels don't matter. We know who we are.

We all need to realize that Lesbian and Gay Pride is WHAT WE MAKE IT. The outcome represents the input — the more people from different backgrounds who participate in the planning, the more representative of everyone in the community our celebration will be. We hope, this year, to be able to reach out to every lesbian and gay man in or near Boston and provide some kind of workshop, cultural events, or entertainment that will touch the lives of us all — whether we are people of color, working class, professionals, women, hearing-impaired, bar people, physically handicapped, middle-class, men, Asians, Hispanics, teenaged, middle-aged, gay shopkeepers, lesbian welders, mothers, fathers, daughters, sons. But that won't happen unless we have help from everyone. Soon.

The next meeting to plan Lesbian and Gay Pride '80 will be Wednesday, Feb. 20, at 7:00 p.m. at Glad Day Bookstore, 22 Bromfield St., Boston. Please come. If you're too busy to do anything else already, but want to share ideas, your thoughts and comments are needed. If you've never participated in lesbian/gay organizing, maybe now is the time to start. And if you've always hung out with people like yourself, maybe now is the time to start meeting some different sorts of folks, and finding out that it CAN be possible — even fun — to work together.

I set out to say something like "We need you" as part of a final pitch. Writing this, though, and thinking of all our years of struggle and celebration, I've realized that we all need each other, that we are all part of the same struggle, regardless of differences of vision or voice. Let's recognize this, and come together to make this year's parade, rally, and festivities a time of joy, affirmation, and fun — for everyone.

Beth Kelly  
Cambridge, MA

#### NOTICE

##### Advertising Rate Increases

Effective March 1, 1980, Vol. 7, #33. Display and Classified advertising will cost slightly more in GCN. Advertisers may pick up new rate sheets at the GCN office or have them mailed directly by calling Neuma Crandall at 426-4469. All advertising contracted before the Vol. 7, #33 issue will be billed at the present rates.

### due credit

Dear Editors: What gives? I'm being ostracized as much for my anti-porn research and publication as for my actions, it seems. John Mitzel called me "the Carrie Nation of the Puritan goon squad" in the straight press, for protesting anti-female pornography. But now he is using my argument (incitement to violence) for his own crusade against the anti-gay film *Cruising*. I applaud his and our fight against hetero exploitation of gays, but where was he when we lesbians were trying to get straight porn freaks off our case? Does it bring it all home when males are the victims, John? Are you above "censorship," or do I alone take that rap? Why did you lash out against me for fighting back? When we try to halt the misrepresentation of ourselves in media, we need to unify and possibly even give credit where due.

In Struggle,

M. Womongold  
Somerville, MA

### the feminist position?

Dear GCN:

As a feminist and a subscriber to GCN, I am deeply puzzled by the attitude reflected in your publication toward rape and pornography.

The feminist position is to aid victims of rape. Because we know how difficult society has made it for women to admit having been so victimized, let alone to name their assailants, we give the strongest credence to their accusations. And considerable verbal support has been given by the male homosexual community for our rape crisis centers, etc., as well as for our struggle against heterosexual pornography which debases the humanity of women.

Some years ago a gay male friend of mine called me on the telephone to express his fury and anguish at having just been raped. He was an adult who had invited another adult male home for the purpose of making love as well as sharing other pleasures: music, food, conversation. The "guest" responded by beating him up and raping him. It was out of the question for my friend to go to the police, for obvious reasons. No male rape crisis centers existed, and he did not expect to be welcomed at such centers available to women.

After reading GCN's several defenses of men who rape boys, I am coming reluctantly to the conclusion that at least a part of the gay male community supports the male homosexual rapist rather than his victim, particularly if that victim happens to be a minor! Furthermore, as the mother of daughters, I am astonished that writers for GCN condone adult male sexual involvement with pubescent and pre-pubescent males on very much the same false grounds that the patriarchy uses to condone adult male sexual involvement with young females: that the minor asked for it.

Adults stand in a position of responsibility for children. Not just biological parents, but all of us. When children have questions about sex, it is incumbent on us to answer them as truthfully as we know how so that their early experimentation with each other will not lead to painful consequences. Adult humans, like children, have many fantasies which, for the good of others, we neither permit ourselves nor the children in our care to act upon. Among them are fantasies of all sorts of brutality, including cannibalism. The human psyche is heir to a million years of human behavior. No doubt every one of us has the innate capacity to become a grand inquisitor. But while we are able to imagine the worst of which we are capable, we are also able to empathize with one another, some of us, so that we can forego acting upon fantasies of hurting others.

Children, especially, count on adults for this much maturity — and they have a right to do so. What appears "seductive" in a child to an adult is frequently mere imitation of adult behavior whose meaning (for adults) the child does not understand. When I was a tot of three or four,

### rushes

Dear GCN,

I particularly enjoyed reading Eric Rofes' review of Rechy's new book *Rushes* in the 2/2/80 issue of GCN. Not only is the writing superb but his sympathetic treatment of the subject of S&M, unlike Rechy's himself, is gratifying to see. It is a highly misunderstood subject, to be sure, and our community does not need more shadows surrounding us. The extremes in the S&M world are disturbing, but most extremes are. Many in that world are not involved in extremes, nor necessarily in the atmosphere of the special bars, where Rechy makes his determinations. I doubt his assumption that participants are all self-haters. That is truly simplistic. But I shall read Rechy's new book, as I have all his others, knowing beforehand the sure reservations needed.

Again, let me thank you for Eric's fine article, and for the continued excellence of your publication.

Sincerely,

Russell I Clapp  
West Quincy, MA

### gemini

To the Gay People of Boston,

"Broadway's longest running comedy," *Gemini*, will soon be opening in Boston. I saw *Gemini* recently in Manhattan and found it offensive and not very funny. The play is about two days surrounding the birthday of a 21 year-old "Harvard boy" who announces to his family and friends that he thinks he might be gay. It ends ambiguously with the guy apparently "deciding" to go straight. I felt uncomfortable that the predominantly straight audience was laughing at a process which, for many of us, is not that funny. Again, it is a question of balance, if this is all that straight people will see of our lives.

The play and its ending are particularly offensive considering that the playwright, Albert Innaurato, is supposedly gay. It seems clear he chose a cop-out ending to ensure that his play would be a commercial success. Hopefully now, with the success of *Bent*, gay playwrights will be more true to themselves and the rest of us.

Sincerely,  
Bob Stolarz  
Cambridge, MA

my whole family went into convulsions of laughter when I did a Mae West imitation, complete with hand on hip. I had no notion at all of what West wanted to convey by this stance. I thought she assumed it entirely for laughs, which she certainly got, and I enjoyed being the center of appreciative amusement, too. Fortunately the adults in my family did not draw any self-serving conclusions from my little act.

It seems to me that the support given by writers in GCN to what they call "boylove" aggravates what I hope and believe to be a false image of the generality of male homosexual relationships. In most cases it would be, of course, absurd to assume that a sexual relationship between two consenting persons, one of whom is sixteen years old and the other nineteen, is not a relationship of peers. Arbitrary legal age divisions will certainly net some inappropriate individual cases. But morally speaking, even a difference of ten years, to a sixteen-year-old, can be awesome. The fact that the youngster may be more "marketable" (desirable?) than the adult only serves to emphasize the submissiveness of his or her position. If he or she then turns this attribute into an apparent advantage, the pseudo-dominance the youngster exerts is under the control of the adult. The youngster extracts gifts and favors in return for "good" behavior, like a spoiled child. This extension of an infantile game into adolescence discourages the youngster from developing the independence he or she will need when fully outside the confines of parental support and supervision.

As a woman who, in middle age, is only now beginning to develop the attitudes and habits necessary for self-determination, I am gravely concerned about the possibility of yet another generation growing up imbued with the dominance/submission mode as the only viable scenario for human behavior. If, as a feminist, I am to give any support to the male homosexual civil rights movement, I must be assured that it rejects this historic patriarchal imperative as an anachronism human beings can no longer afford to tolerate in their own behavior. In so doing, gay men will reject pornography irrespective of the sexual "preference" (!?) involved and also understand that in all prostitution the prostitute is a victim, whatever his or her age.

After such a long history of male self-indulgence, I realize this may seem like a great deal to ask, but I don't see how feminists can consider entering into any alliance with gay men without such basic agreement as to goals.

With very much hope for the eventual sisterhood of women and men,

Leah Fritz  
New York, NY

## ADVERTISING MANAGER

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## DESIGN DIRECTOR

Applications are now being accepted for the position of Design Director. Background in graphic arts necessary. April 1 opening. Direct inquiries and resumes to Richard Burns, GCN, 22 Bromfield Street, Boston, MA 02108.



## Speaking Out

# After the Revolution: Queer in Cuba

Dear Friends:

On January 5, 1980, I traveled to the socialist republic of Cuba. I went with a delegation of Balsa (Black American Law School Association) students from Columbia University Law School. As law students, our main objective was to better understand the Cuban judicial system. Our itinerary included visits to the Ministry of Justice, the University of Habana Law School, and visits to neighborhood C.D.R. (Committees for the Defense of the Revolution). In addition to studying the judicial system, I had another objective: to investigate homosexuality in Cuba. As a gay, Cuban male, and as one who had not been on the island since 1961, I had a personal interest.

As a result of my meetings with about fifty gay people, I brought out of the island an article written by a gay Cuban male. His name cannot be given, for reasons that will be obvious after reading his article. However, I take sole responsibility for translating the article. Before the translation, however, some background information:

The most recent Cuban Constitution does not mention homosexuality. Technically, there are no sanctions against homosexuals. Actually, though, the government does prohibit homosexuality. There exists a law called "La Peligrosidad," (The Dangerousness) which punishes homosexuals. Briefly, the law states that homosexuals are a danger to society. It was difficult to find where this law derived its authority: case law, Supreme Court, or a specific Party member. Regardless, this is the law used to arrest homosexuals.

A homosexual arrest in Cuba is simple. If one or more gay people are peacefully walking down the street, police may stop, search, and take the people to headquarters for questioning, or as is often the case, harassment. Harassment takes the form of verbal abuse such as threats, and/or incarceration and physical torture. As a result of these sudden no-cause arrests, gay men and lesbians will often walk together, arm-in-arm, as if they were heterosexual couples. It is hoped that this act will camouflage their homosexuality so the police won't stop the couples.

House arrests are equally spontaneous. At any time during the night, the police may pound on the door and ask to see a person. As is the case when the person is on the street, the police may search, question and harass. Now there is the added possibility of a house search, without a warrant.

At this point one may ask, "How do the police determine who is homosexual?" One method is through stereotyping. If while walking down the street, a gay male does not walk or talk in a manner stereotypically masculine, he assumes the danger of being stopped. Similarly, two lesbians walking too closely together, with one not behaving in the prescribed feminine manner, such as wearing short hair, no make-up, no earrings, also assume the danger of being stopped. Once arrested (arrest meaning taking a person into custody, transporting him or her to the station for the purpose of charging with a crime), and hence "discovered," the homosexual's identification booklet is stamped on the last page. All Cuban citizens are required to carry this I.D. booklet with them at all times. The booklet includes a photograph, name, address, place of birth, status (student, etc.). Once the booklet is stamped, the seal indicates to any police officer in the future, at a glance, that the bearer has previously been arrested for "dangerous, anti-social behavior," and is therefore likely to do the same again. The homosexual is again taken to police headquarters, called La Unidad.

Another manner in which police determine who is homosexual is through reports by the C.D.R. These committees are composed of a household on each and every street. This designated household monitors the block's activity. If a lesbian invites another lesbian who fits the stereotype of what masculine lesbians should look like, or even if someone visits a house too many times, a C.D.R. member begins to inquire. It is illegal and considered counter-revolutionary for groups to gather without requesting permission. If the C.D.R. member decides, he or she calls the police and a raid and/or arrest takes place.

In summary, though Cuba has made enormous progress in the areas of education and medicine, sexism continues. One might even say that the situation has worsened. Males and females must still behave in designated ways. Deviation from the standard is counter-revolutionary, and as such is punishable. Following now is the article originally written in Spanish, by a man still in Cuba.

Fernando Chang-Muy  
Antioch School of Law  
Washington, D.C.

After January 1959, we Cuban homosexuals have suffered so many changes in our social life, that we would be overly optimistic if we thought that these changes would be better in the future.

From 1959 to 1965, life for the homosexual in Cuba does not vary much. The Revolution devotes most of its energy against counterrevolutionary activity inside and outside the country, such as attacks from Miami, rebels in the mountains, sabotage, etc. In 1965, however, a change occurs. Almost all aggression against the Revolution is eliminated and the U.S.S.R. hangs itself like an earring on the Cuban government. This is when we homosexuals begin to feel the first blows of oppression and mistreatment that we have borne until today.

U.M.A.P. (Military Units to Aid Production) forms. This type of concentration camp springs up alongside with the Obligatory Military Service Camps. Those who are not

homosexual go to the latter along with the "closeted" homosexuals. If it is discovered that anyone is homosexual, he or she is passed from the Obligatory Military Service Camps to the U.M.A.P. This U.M.A.P. was criticized even from the U.S. and from all those who spent the mandatory three years in the camp. We will never forget this horrible concentration camp.

Created in 1965, close to 14,000 homosexuals from sixteen years of age and up were jailed. They were incarcerated either because of reports filed by the C.D.R. (Committee for the Defense of the Revolution) on each neighborhood block, or later by the police round-ups. They were taken to the province of Camaguey. There in crowded fields, they were put to work in the most base jobs cutting sugar cane so that the "hard work would turn them into men," according to the Cuban communists.

A friend, Lorenzo Saldivar, tells me:

I was sixteen years old when I arrived at the camp. They gave me a hammock, an aluminum cup, grey slacks and shirt. I knew many people there. I remember that the day I arrived, I saw a naked young man sitting over a pile of dry branches. I asked why he was there and others told me that he had been made to sit there for the past 42 hours as punishment. He had complained of a stomach pain and did not want to work in the fields. As punishment, he was made to sit naked on the dried branches. Some days later, I found that the young man had been finally taken to a hospital in the city of Camaguey. It was found that he had a serious gastrointestinal illness and was reported in grave condition.

Carlose Rivero:

I was in Camaguey, where I suffered so much that sometimes it seems that it was a horror movie, what was in reality my life in U.M.A.P. Now, I can't believe I went through that. It seems like a nightmare. One time, I felt such a bad toothache in one of my molars, that I went to ask for a tranquilizer. As punishment I was sent to mow grass under the scorching sun. Finally, without relief for the pain, I threw myself upon the ground, closed my eyes and promised that when I got out, I would pull out all my molars so that they would never remind me of U.M.A.P.

Sometimes even here in Cuba, we laugh when we remember the many anecdotes and experiences that our friends lived through. But after we stop and think, we realize that it's not a laughing matter, but that it is something very serious, all that has happened.

A young man called Rafael Quintana hung himself. He did not have the strength to withstand all the torture to which he was subjected.

Ignacio Gonzalez, a black homosexual, was punished by being tied naked to a fence overnight so that mosquitoes would bite him constantly. He was then clubbed by ten officers the following morning. His only crime was that he had picked up a burning cigarette butt which the chief of the camp had thrown away.

And there are many more untold stories.

For example, there are some small islands or "keys" west of Cuba called Key Margarita. Near there existed an island where nearly 2,000 homosexuals were thrown together. First, they had to build their own shelters to protect themselves from the elements. Afterwards, they had to chop bushes full of thorns called marabu. These homosexuals were left two miles away from the island, and had to reach it by swimming to it, grappling and sometimes drowning one another.

Another untold story. We males are prohibited from using underwear that is not white. If we do, and the police stop us and search us, we are accused of immorality. All homosexuals who were teachers, entertainers, and even those who had the most minimum contact with the public such as salespersons, receptionists, etc., were expelled from their jobs. A friend of mine who was an English professor in a high school was expelled and sent to milk cows in his home town. And like that, thousands and thousands more cases exist which seem alarming to those not familiar with the situation.

In actuality, the homosexual who wants to work has to take job openings in construction, or hard labor, earning 85 pesos monthly (145.00 U.S. dollars), working ten hours daily. If not, one risks staying home, waiting to be jailed for antisocial behavior, as the government calls it.

During the XI International Student and Youth Festival, all male and female homosexuals were prohibited from approaching the area within a seven block radius. Those who did not comply were sanctioned to three years "privation of liberty."

The police round-up of homosexuals in the streets have continued until now, where it is almost impossible to live in this land which many of us thought would be an earthly paradise. It has been to the contrary.

To many declared homosexuals, it is prohibited that they receive guests in their home, and I ask, "Isn't this the end?" If anyone has any doubts about what I have just detailed, I invite them to come to Cuba and to ask any homosexual about anything I have just said.

**"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108**

## Community Voices

### bellana borde

Dear GCN,

This letter is to correct the misinformation printed in the small article on Bellana Borde on page 6 of the Jan. 26, 1980 issue.

Bellana Borde is the latest known woman to be a victim of police brutality. On Jan. 15, 1980, over 150 people rallied at the Harriet Tubman House and then marched to Boston Police Station 4 to protest against the violent acts of the police towards her and others and demand the removal of the officers involved.

Your reporter had difficulty in finding the true facts of her case though they were readily available from printed pamphlets and well-known persons.

The facts are:

—Bellana Borde, a 21 year old Northeastern student, was waiting for a bus at 8:30 in the morning on a snowy December day. It was not at night as GCN reported.

—Borde sought shelter in the entrance of Symphony Plaza West, a new elderly and physically-challenged housing project at Massa-

chusetts and Huntington Avenues. It was not a vacant building as GCN reported.

—Borde was told to leave by a plainclothes security man who did not present his credentials. When she did not leave, he returned with Police Officer Thomas Kineavey who proceeded to brutalize her and arrest her. She was not, as GCN reported, "discovered" by someone (in a vacant building).

Borde was acquitted of trespassing and assault and battery on a police officer on Jan. 17, 1980. Judge Henry Elam, who heard her case, ruled on and accepted a formal complaint against Officer Kineavey. This case began on January 23.

At the trial, a certain blackout of information occurred. Community people who came in support of Borde, found few seats in a court room filled by over 50 "off-duty" police officers. Media people were not allowed to take pictures or to write notes. The trial began after the courtroom was changed several times.

Bellana Borde's case against Officer Kineavey

was continued until Feb. 23. Everyone is strongly urged to attend.

As Third World people, as gay people, as politically-active people, we are all subject to unwarranted police violence. In our presses, we must strive to accurately portray these events in our lives and not perpetrate myths about them as GCN did in this case.

We must try to continue to protect ourselves by speaking up, filing charges and demanding justice. We must continue to come to each other's support, as gays, feminists, and other politically-active people did in Bellana Borde's case. Police violence has become epidemic. It must be stopped.

In sisterhood,

Mary Nelson  
OASIS  
A Third World Women's Collective  
Boston, MA

### on leather

To the Editor:

I find it very hard to be tolerant of some leather people whose outfits remind me of Nazi uniforms, complete with cap and German wing insignia. As a Jew, I am revolted when I see such people walking the streets.

There are no smiles, no tenderness, no caring feelings coming from these people. It is beyond me how someone can choose a cruel, hateful type of person as their fantasy.

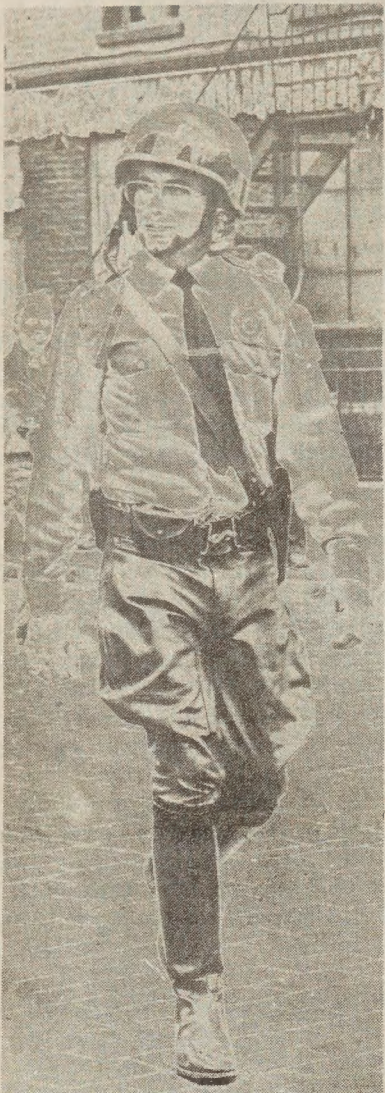
Sincerely,

Dov ben Khayyim  
San Francisco, CA

**GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.**



# Cruising: How Dangerous?



Bettye Lane photo

Continued from page 1  
way.

Steve Burns rents an apartment in the Village, gets a course in bandana symbolism from the local sex toy shop, and hangs about the bars of the gay underworld in search of the killer. Leather-oriented gay men who defended *Cruising* as a sort of manifesto of the S & M subculture [see the article by Kevin McCarthy, who worked as an extra on the film, in the August 2 *Soho Weekly News*] are going to be disappointed: Friedkin's portrayal of the bars is condescending and staged. In a noisy, smoky room of alternately uniformed and seminude men dancing and holding each other, we see a group caressing and mouthing a nightstick, a man writhing in pain and a lot of menacing stares — none of these scenes gives one a convincing sense of the erotic power of the setting. In one conversation early in the film a bar patron (the Columbia professor victim) tells his companion (the killer), "I

have ego problems and need to be worshipped and adored." So much for making these men and their desires real and intelligible.

But menacing as the bar scene seems, the men are nice enough to answer Burns' repeated questions on the identity and backgrounds of suspicious looking bar regulars. Burns centers in on a boy he thinks might be the killer, notifies the police, and cruises him back to a hotel room. But it is a false alarm — the boy doesn't even want to tie Burns up let alone try to kill him. The police storm in anyway, and mercilessly beat the bewildered and terrorized boy. Police brutality and corruption are as much a part of the dangers of Friedkin's sordid underworld as the psychopathic killer.

Meanwhile the killer is working other cruising spots of New York — in Central Park's Rambles he cruises a man, leads him to a clearing in the brush and stabs him suddenly in the left shoulder from behind. His next victim is a Madison Avenue designer who we see park his light blue Mercedes in front of a porno bookstore for some quick sex. Who should be his partner in the backroom peep-show booth but our killer, who deals out yet another bloody stabbing death.

Throughout all this, we notice Steve Burns going through certain changes the deeper he becomes enmeshed in his search for the killer — he is less able to relate to his girlfriend and appears distraught and anxious. In the script and in the Gerald Walker novel on which *Cruising* is allegedly based, there is little doubt that the Steve Burns character gradually discovers his own homosexuality, if not taking on the homicidal criminality of the killer he is pursuing. This theme is less explicit in the movie, and yet the vestiges are strong enough to suggest if not confirm its presence: at one point Burns tells his girlfriend, "There's a lot about me you don't know." At another point he pleads, "Don't let me lose you." She ponders his leather jacket and police cap as if she already has. Most significantly, Burns obviously feels a strong attachment to a gay man, Ted Bailey (played by Don Scardino), who lives down the hall from his room in the Village. There's a flicker of affection (love?) in the eyes of an otherwise tough and detached Steve Burns when he and Ted have coffee

together, and in a dispute with Ted's domineering lover Greg, he is overcome with what looks like jealous rage.

So is he or isn't he? Friedkin claimed at the press conference following the New York screening that Steve Burns is a heterosexual character. He also said that about Stuart Richards, the killer — the one referred to in newspaper headlines in the movie as the "Gay Killer," and the one who has intercourse with the Columbia professor before killing him (semen is found in his anus). So what are we to make of our protagonists? Is Steve Burns the killer of Ted Bailey, found murdered in his bathroom at the end of the film? Has Steve Burns caught the psychopathy of the killer he eventually captures like some sort of contagious disease or evil spirit? If Steve Burns didn't commit the final murder, who did?

*Cruising* is a murder mystery in which more mysteries are raised than solved. Friedkin's baffling comments aside, the film is simply too vacuous to be coherent. The killer is a Columbia student who, as his roommate explains to police, "never got over his father's death." He is deranged, according to this pat little theory (one often applied to gay men), because he grew up deprived of fatherly love and respect. Thus a box full of letters, addressed to the dead father and begging for acceptance, is found in the killer's room. But why does he therefore turn to murder? Why does he murder only gay men? Why is it significant that his semen is infertile?

We get no real insights into the characters of *Cruising* — the dialogue is thin and at times cryptic; the acting is mediocre (Karen Allen, who plays Steve Burns' girlfriend, is particularly lifeless, and Al Pacino displays none of the brilliance of *Dog Day Afternoon*). This lack of psychological development in a potentially interesting story puts *Cruising* in amongst the most ordinary of cheap crime dramas. And I found the pacing too slow for a thriller, although perhaps I knew too much about the movie beforehand to be thrilled by it.

So what's left? What will *Cruising* be remembered for? Its gay setting, no doubt, and now we come to the heart of the controversy. Friedkin says he made *Cruising* "because it was a marvel-

ous story — there was an action line that appealed to me." The film is based on actual events, he argues (the press kit handed out at the screening included numerous newspaper clippings on sex murders of gay men as well as a report by two New York criminologists entitled "The Homosexual as a Crime Victim"), and accurately represents one small segment of the gay community. But is it really only one small segment of gay life Friedkin depicts as dangerous and violence prone? When Ted Bailey, the film's only respectable, "mainstream" gay, tells Steve Burns, "I'm scared to death of cruising"; when he tells the story of a friend who is in such a state of anger and frustration he goes to the baths and "blows eight or nine guys," aren't we led to believe that cruising (which is, after all, the title of the film) and gay sexual encounters in general are loci of violence and danger? Certainly there is nothing to counterbalance this impression. Gay love? The stormy and contentious relationship between Greg and Ted looks like a classic homosexual lovers' quarrel case right from the police files. Gay sex? We see only gay

stabblings. (We see plenty of heterosexual sex, though, always accompanied by a light Boccherini string quartet in Steve Burns' girlfriend's sunny apartment.)

*Cruising* is not a good film; my guess is that it will bomb at the box office even if we leave it alone. I imagine the critics will give it an even colder reception, if Friedkin's press conference is any indication. Angry denunciations of the film's depiction of gays by a wide array of gay and straight critics dominated the discussion with almost no opposition from other members of the press.

How dangerous is *Cruising*? I don't think it poses the massive threat to gay lives and sanity some writers have anticipated. But *Cruising* has to be seen as part of a larger picture: its homophobia does not stand alone in the history of American cinema, and that's where the greatest danger lies. The systematic pattern of misrepresentation that has always characterized Hollywood's treatment of homosexuality is simply intolerable, and the release of *Cruising* is an excellent opportunity to make that statement.

## McIntyre Sounds a Warning on New Right

Continued from page 3

must realize that "they're far more skillful than the right wing groups that preceded them. They know how to turn genuine — even if exaggerated or mistaken — public concerns about inflation, taxes, government's involvement in people's lives, shifting standards of values, and national security, into political capital for their cause.

"They know how to focus vague public anxieties and resentments onto specific targets — a candidate or an institution — and do it with ruthless precision. They know how to communicate directly with the true believers and how to raise political money as no other right wing movement has before. They're raking in the money through many small contributions, not just the big ones from wealthy brewer Adolph Coors. They'll use anything emotional they can get their hands on, like abortion, to manipulate votes.

"So even if we can't say the New Right is stampeding us all by itself, it is doing so with the willing or unwitting help of a great many other public figures and organizations," McIntyre said.

The movement's success lay in its progress in linking separate groups with separate struggles into an alliance: "Otherwise, they could not have turned abortion into a political issue, nor defeated labor law reforms, nor stalled the ERA in its tracks."

McIntyre warned that the New Right is now poised for the 1980s. Lists of mailing wizard Richard Vaguerie, used to raise money for the Briggs Initiative in California which would have fired gay teachers and their non-gay supporters, are being used to support John Connally for President, according to McIntyre. "I don't think the radical right is that interested in abortions. They're interested in winning elections and gaining power."

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## Variety Misleads in Story on Cruising

Continued from page 1

GCN then contacted Steve Klein, author of the *Variety* article. He apologized for the title of the article, over which he said he had no control. He admitted the headline was very misleading. He said he got his information for the story from film exhibitors in New York City the day after the Feb. 4 screening of *Cruising*. The exhibitors, he said, gave him the "impression" that GCC was "reconsidering" its previous decision. Klein concurred with GCN that covering the details involved with the movie is extremely difficult due to UA and producer Jerry Weintraub's reluctance to provide the media with information.

Along with the GCC story, *Variety* reported that their reporter was barred from the screening of *Cruising*. According to this story, "Weintraub termed withdrawal of [*Variety*]'s invitation 'a matter of policy' based on his decision to bar any reviews from appearing for 11 days or until [the picture's] February 15 opening..." The article continued, "There is a consistency to Weintraub's action that appears to go beyond 'policy' and cuts to the core of how to manipulate media controversy (possibly inspired by genuine convictions) into marketability on a film about which a broad sampling of early viewers has reacted to with revulsion and anger in a highly negative manner."

## Capron is Excluded

Continued from page 3

legislation aimed at immigration reform in the Senate (S 2210) and the House of Representatives (H 6303), urging their support and passage.

Citing "the irrationality of this arbitrary legislation," Pickett said, "I call upon President Carter to endorse this legislation."

William Capron, who was on the Senior Staff of Economic Advisors to Pres. John F. Kennedy and who was Pres. Lyndon Johnson's Asst. Director of the Bureau of the Budget, explained that, while the Congress has mandated the exclusion of lesbians and gay



Jerry Weintraub (l) and William Friedkin, respectively the producer and director of *Cruising*.

## Transamerica Pyramid Protesters Target

Continued from page 1

movie had been scheduled to open on Feb. 15. Manager Virgil Casilli had urged the theatre's owners to drop the film and was relieved they had decided to do so. General Cinema Corporation, the nation's largest theatre chain, has also dropped *Cruising*, allegedly because it should have been X-rated. A spokesperson denied that the protests influenced its decision. United Artists is considering suing General Cinema for breach of contract. Another one of the five chains scheduled to show *Cruising* is rumored to be dropping out.

An earlier bomb threat against the Transamerica building had proven to be false. Officials were nonetheless taking no chances with Friday's demonstration. Besides the massive police presence, the small park beside the building had been closed, and the building was sealed until it became clear that the demonstration was non-violent. The day before the protest

employees had been told they could not leave the building for lunch. Also, according to Berlandt, copies of an editorial in the *Sentinel* condemning the protests had been distributed among the employees.

The division among the gay press — the *Bay Area Reporter* supported the demonstration, the *Sentinel* opposed it — mirrored the controversy in the local gay community. Organizers reported a mixture of support and hostility on weekends on Castro Street. By contrast, the protest several weeks before in front of the Immigration and Naturalization Service offices, two blocks from the Transamerica, drew over twice as many demonstrators.

Typically, opposition to the protests has been most extreme in the pages of the *Crusader*. In an unsigned editorial, Ray Broshears asserted that *Cruising* was an accurate portrayal of gay life. He blamed protest on the "radlib publications such as *Body Politic* [and] *GCN*," who he claimed desire to "keep S/M in the gay closets." A vituperative "South of Market" column in the *Crusader*, signed "Night Riders 1&2" and possibly also written by Broshears, baited *Cruising* organizers as "commie sissies..." They are not MEN for real." By contrast, a number of the organizers, including some of the most visible protestors on Friday, have been leather men.

Mayor Dianne Feinstein has reportedly been concerned about the possibility of violence on opening night. Although the showing at the Ghirardelli has been cancelled, the film is still set to open on Feb. 15 at 12 other Bay Area theatres, possibly including one in San Francisco.

## TBP is Back in Court

Continued from page 3

Liberties Union, but the judge decided he would hear their presentation. That was kind of surprising because the CCLU has kind of steered clear of gay issues. They're not as vigorous as the civil liberties people in the [United] States. They don't do much on gays at all, so it's interesting that they chose to come in on this one."

The government has also appealed the Dec. 29, 1979, decision of Judge Harris that the police must return to *The Body Politic* the boxes of materials that were seized from their offices during a police raid in December 1978. These materials include subscription lists, unpublished manuscripts, and correspondence. Because the materials may not be introduced as evidence in any of the appeal proceedings, Judge Harris had called for "exemplary, if not punitive" charges to be paid by the government for holding the materials unnecessarily. *The Body Politic* has been trying to recover the materials for two years. They

were originally seized as evidence in the case, but during the trial the only exhibit entered was a copy of the December 1978-January 1979 issue of *The Body Politic* which contained the article "Men Loving Boys Loving Men," which has been the focus of the obscenity charges. The article is an impartial interview with several boy-lovers and boys. A decision on the return of these materials will apparently not be made until after the appeal of the obscenity case has been resolved.

*The Body Politic* collective members see the continued appeals by the government as attempts to financially drain the newspaper. "The trial cost over \$30,000; the appeal may cost half that. I call that harassment," said Gerald Hannon. Contributions for the defense fund may be sent to Lynn King in Trust for the *Body Politic* Free the Press Fund, c/o Cornish, King, and Sachs, 111 Richmond St. West, Suite 320, Toronto, Ontario, Canada M5H 3N6.

## Appleby Found Guilty

Continued from page 3

himself in to Springfield authorities and was himself indicted on 10 charges relating to Doyle's S&M kidnap.

Appleby, 29, worked in Springfield as an auctioneer, pawn broker and trainer of attack dogs. He was originally arrested in June 1978 after Junkin had told unsubstantiated stories to New York police linking his ex-lover to mass murder. Hampden County D.A. Matthew Ryan spent three days digging up Appleby's backyard but found no bodies.

Appleby's trial was marked by dramatic developments: the defendant's remarkable skill in representing himself; Doyle's allegations that he lost a testicle as a result of Appleby's treatment (there was no corroboration); Junkin's sudden appearance "to see justice done;" Junkin's detailed description of his life with Appleby, including his sensational recollection that he was forced, with a gun at his head, to sign a loyalty oath to the security forces of the secret, underground Fourth Reich.

Junkin was released in custody of his attorney, Ellen Kaplan. Junkin is residing at an undisclosed location outside of Massachusetts. There will be a conference next month to determine if

and when the indictments against Junkin will be brought to trial. Junkin maintained that he only forced sex on Doyle at Appleby's orders.

Newton attorney Lois Lewis, who has filed past motions in behalf of Appleby, told GCN: "The nature of the evidence would indicate that the sentence was heavy. If the trial had taken place in Suffolk County, it's unlikely he would have been convicted." Lewis indicated she would be willing to accept a court appointment to represent Appleby on appeal. Boston attorney John Ward, who appealed Appleby's first conviction to the SJC, also characterized the sentence given Appleby as severe, and he thinks an appeal could succeed.

Hampden County Asst. D.A. Diane Dillon told GCN that the Commonwealth has made no request to the Corrections Dept. for review of Appleby as a possible Sexually Dangerous Person. Dillon also said, referring to the length of the trial: "I feel I was kidnapped in a courtroom for three weeks." The Hampden County D.A. has yet another seven indictments outstanding against Appleby. These all allege possession of controlled drugs. Dillon had no idea if these would ever come to trial.

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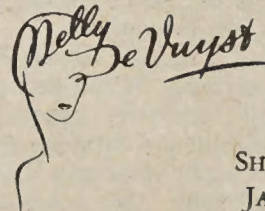
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## Introduction

By Michael Bronski

The popular, social, definition of S/M may involve any number of activities: bondage, water sports, scat, flagellation, the wearing of leather, and any other devices or acts that people find in their imaginations. The only thing these acts may have in common is that they are all somewhat taboo. Just as there are many homosexualities (dependant upon situation, class, and the individual) there are many "sado-masochisms." The common bond uniting the S/M community is living on the outer fringes of accepted sexuality; it is a community of shared rejection, and not necessarily of shared specific desire.

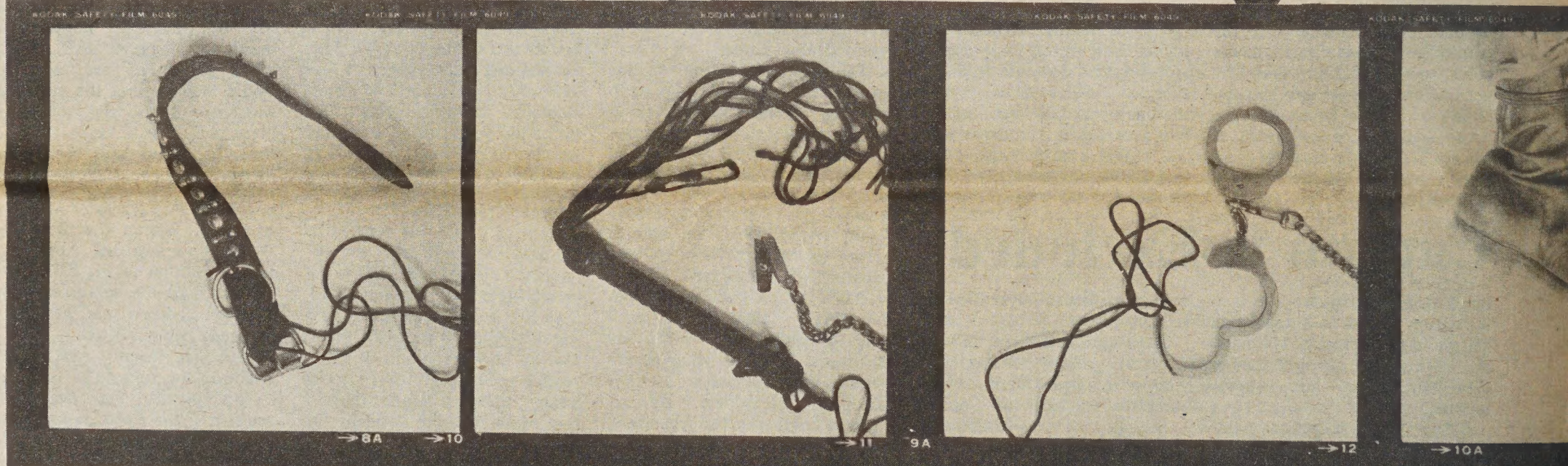
## The Physical

The erotic impulse is shared by all people; its manifestations are as manifold and varied as individual and situation. Within our culture, the erotic has been consigned to certain parts of peoples' lives, usually called the sex life. The implication is everything else you do is *not* sexual. This lie is the root of much confusion and unhappiness. By negating the erotic elements in all activity, only what is clearly defined as "sexual" becomes acceptable. Eating, talking, shitting, writing, reading, pissing, listening, and thinking — as well as fucking, licking, sucking, caressing, humping, loving, and coming — are all sexual acts.

The realm of sexual acceptability is expanding. One hundred and fifty years ago, only the heterosexual missionary position leading to reproduction was publicly tolerated. Inhibition was gradually chipped away and more became permissible: oral sex, anal sex, homosexuality, masturbation. With all this came the notion of sexual enjoyment. (And with *this* came the notion, still not totally accepted, that women and children could also enjoy sex). The same arrangements used against each of these practices are also used against those termed sado-masochistic. They have been termed unnatural; they hurt; they're dirty, an oral fixation, a sin, regressive. In time, I suspect these practices will also come into their own, and arguments against them will seem as antiquated as arguments against masturbation.

One of the least sophisticated arguments against most forms of S/M is that it hurts. There are two answers to this: the first serious, the second flippant, but not without its point. Pain is almost always subjective. (Thomas Szasz's *Pain and*

# Learning to Love the Body



## What is the Meaning of S&M?

By John Stoltenberg

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I do not know of a movement for liberation that has betrayed its revolutionary potential so soon after its inception as has the male-dominated movement for the liberation of "gay people." Instead of acting upon the recognition — available in feminist writings for some time — that the stigma of being queer originates in the male supremacy of culture, which stigmatizes all females and all that is "feminine," most gay males have chosen a completely reactionary strategy: seeking enfranchisement in the culture as "really virile men," without substantially changing or challenging their own misogyny and male-supremacist convictions.

Gay men do not simply *like* other men; they have demonstrated through their antifeminism that they *are like* other men. Licensed by their movement, which has brought homoerotic sadomasochism out of the closet (but which has not changed much else), the gay male subculture now abounds with neo-Nazi uniforms, torture toys, orgy bars, piss-and-shit shows, fist-fucking shows, films and periodicals portraying torture and mutilation — all of which is tantamount to spitting in the faces of women who are struggling to be free.

There are other ways in which gay men have become a full-fledged component of the backlash against feminism: The struggle of lesbian mothers for custody of their children, for instance, has been co-opted by many gay men as a question of "gay parenting" — a self-serving obscurantism — because gay men, like other men, defend patriarchal ownership of children and because, for gay men as for other men, the issue of child custody has become an emotional focus of their own seething misogyny against their former wives. Another instance: Notwithstanding all the evidence that queers are despised in every country where there has been a socialist revolution, many gay men have become socialists, because gay men, like other men, cannot tolerate the radical feminist analysis that

identifies male supremacy as the source of all oppression and because, for gay men as for other men, the ideals of socialism promise equal rank among male supremacists. Another instance: The struggle of women to combat pornography — which degrades and intimidates all women — is treated by many gay men with disinterest or ridicule, because gay men, like other men, *enjoy* pornography, and they mean to defend it as a privilege of their gender class. And most recently, many gay men have declared their determination to defend their objectifying hunt for the flesh of boys — as if that appetite were the cutting edge of political radicalism. These are but four examples; there are many, many more.

Culturally, the emergence of male homosexual sadomasochism from underground has coincided with a burgeoning of overt sadism against women in all the communications media. This coincidence has not been by chance. "Creative" male homosexuals have long been influential in theater, fashion, graphic design, photography, music, advertising, and so forth. Their impact on popular culture as "style setters" has been far out of proportion to their number in the population. It is no accident that the current obsession with sadomasochism in the gay male subculture is now sweeping the country via film, print, advertising display, rock and disco, and live performances. While gay activists were campaigning against stereotypical images of "gay people" in the media, male homosexuals who have direct access to media have been promoting with a vengeance all the stereotypes of female masochism. We are witnessing the convergence of what was once deemed a "gay sensibility" with what was once deemed a "heterosexual sensibility." That convergence is conspicuously a male sensibility, and it now reveals itself fully as thriving on female degradation.

In order to understand the appeal of homoerotic sadomasochism, it is first necessary to understand how sadism and masochism are rooted in the social structure of male-over-female domination.

Between a man and a woman, the conjunction of male sexual sadism and female masochism fully expresses the

cultural definitions of what "real" men and women are, how they are "opposite sexes," and why they "complement" each other. For the male, eroticized violence against women rests in the reification of his male sexual identity; his sexual sadism is the erotic correlative of his power in the culture over half human race. Male sexual identity is a meaningless construct apart from institutionalized and personalized sexual violence against women: The genital male reifies male sexual identity when he violates someone else's bodily integrity, when he aggresses against nonphallic flesh and treats it with contempt. For the person defined as inferior, her sexual masochism fulfills the genital male's erotic drive to actualize masculinity. Constrained by culture to nonentity, she accepts the obliteration of her self for his sake, which is, as Andrea Dworkin has written in *Our Blood*, the norm of actualized femininity:

Sexual masochism actualizes female negativity, just as sexual sadism actualizes male positivity. A woman's erotic femininity is measured by the degree to which she needs to be hurt, needs to be possessed, needs to be abused, needs to submit, needs to be beaten, needs to be humiliated, needs to be degraded.

Sadism can be defined, in part, as the inability to experience an encounter with someone else as erotic except through causing that person suffering, immobility, physical pain, and/or humiliation. Sadism also denotes those behaviors — on a continuum from teasing and tickling at one end through beating and binding to torture and murder at the other — that are used to exact and effect whatever anguish, inertness, or abasement the sadist requires. Essentially, sadism in both its cultural and individual manifestations is characterized by the *eroticization of violence* — that is, the causing of pain, suffering, or death is experienced by the person who commits those acts as genitally stimulating and orgasmically gratifying.

Masochism is essentially the *eroticization of powerlessness* — it is an erotic drive toward pain, abuse, degradation, and annihilation, which are believed to be deserved because of one's powerless condition. For most women in this male-supremacist culture, as Andrea Dworkin has written, sexual masochism makes sense as the cultural judgments of female inferiority and female malignity.

True masochism is relatively rare in genital males. M



*Pleasure*, Basic Books, 1975). A stubbed toe may bother one person and mean nothing to another. Deep massage (especially Rolfing) can be very painful for some, yet extremely pleasurable for others. I myself find jogging more painful and less rewarding than any S/M encounter I have taken part in. If pain is perceived as pleasure, it is no longer pain. The contradiction here (and this is the flippant answer) is "yes, it is painful, and that's the point." If one wanted "pleasure" one could just do those things that gave him or her pleasure (eating ice cream, going to movies, sleeping). The tension that accompanies certain pleasures (like being on a rollercoaster, something that always makes me sick) can add to pleasure, enhance it.

People argue: "But would you want to get beat up by street punks? Do you think women enjoy getting raped?" The answer is, of course, NO. However, this very question is a red herring, and pleasure baiting.

There is all the difference in the world between orchestrating and experiencing something in a controlled environment for your own pleasure and benefit, and having something forced upon you, against your will, without consent. Our culture and world is filled with all manner of brutality. Some is random; much is produced by any number of forms of hatred: misogyny, homophobia, racism. The list is endless. S/M activity is *not* a reflection or extension of that brutality. A film like *Cruising* purposely confuses the two in order to titillate people and play upon the homophobia of the unenlightened. I think that most men, in my experience, know full well the difference between actual, real world, brutality, and S/M play.

When New York's West Village, four years ago, was being threatened by murderous street gangs beating and killing men whom they thought gay (the one man who did die was, ironically, straight) the only people to take direct, positive action were from the leather bars. They formed a coalition, started a street patrol, and effectively defused and stopped the terrorism. It is indicative of the misunderstanding and ill will of even some members of the gay community that they were attacked for this and pictured as crazed leather teens going out straight bashing.

This instance raises some basic questions about the nature of brutality and violence. In a piece that he wrote for *Le Monde* (and which received its only English translation and publication in *Fag Rag* #23/24) Jean Genet makes an important distinction between "violence" and "brutality". Violence, he states, is part of nature: the volcano, the beak of the hatching chick breaking the shell, the grain of wheat forcing its way through the frozen ground, the child being born. It is a natural exertion of force. Brutality, on the other hand "is

that gesture which would destroy all free will." It is the attempt of one group, or person, to forcibly control another. He also postulates that it is vital to the dominant class to confuse the two concepts. By removing this distinction, the way those in power use brutality is obscured.

With this in mind, the question of violence in S/M sex is more understandable. Many people's reaction to the very idea of sado-masochism is a revulsion against what they see as brutality. I think the problem here is that our culture is so hierarchical, so founded in brutality, that it is almost impossible to look at anything in terms other than brutality. "Violence" is often confused with "brutality." As with everything else, S/M can also get confused with brutality. In my own experience this has rarely happened. I think this is because the men who partake in the action are basically decent and their pleasure comes from the shared fantasy, not the actual power. Obviously, as with any highly charged situation, everyone must be careful and trusting — two stances that do not have to be at odds, and in fact work better together.

The erotic impulse is deep and strong. Our sexually repressed culture would have us repress as many of our erotic impulses as possible. I sometimes feel this energy like a volcano, rumbling deep inside myself, that finding the proper outlet, is able to spill forth. There is a violence to these feelings — feelings that have been kept under control, repressed — an energy that manifests itself when the feelings are expressed. I think that everyone experiences this release from repression when experiencing a satisfactory sexual encounter. Such encounters demonstrate what Wilhelm Reich called the "muscular armament" of sexual repression: the entire body, physically, mentally, and emotionally, opens up, becomes sensitized, aware.

I myself have found a deep, seated connection between this and what is called S/M sexuality. The connection is twofold. In many cases this sexual behavior is more physical; I can *feel* my body in a way that I usually do not, I become acutely aware of my "muscular armament." What some might call, pejoratively, violence, I experience as an extra strenuous exertion of physical activity, the further push, strain that brings my whole body into action. If my partners and I choose to use apparatus (what are playfully called sex toys — cock rings, hot wax, silk scarves, leather straps, needles, poppers, or adjustable rachets), that is because they are useful in achieving sexual pleasure.

Aside from the sheer physical exertion (violence) that is involved in S/M sexuality there is another element. S/M activity sometimes has a definite structure. This might, but does

not have to, entail some form of fantasy play or games, but basically involves paying constant close attention to other people's needs and desires. This allows one's inner eroticism to completely find its way to the surface. By focusing, solely, on the feelings/sensations of the body itself we are able to experience it more fully.

#### The Psycho-Erotic

We have passed from an age of severe sexual repression (Lily Tomlin says that the fifties were all foreplay) to an age where sex is taken for granted. The concept of "casual sex" has become degraded. Fairly accessible sex is perceived as disposable, unimportant, like old beer cans. (I have nothing against casual sex, and attempt to have it as often as possible, but feel that it should be given its due as an *important* activity.) What I enjoy about S/M activity is that it makes sex important. One must be completely present. There is no way to be half there, to be daydreaming about something else. I also find that the men who I am with seem to enjoy sex more fully, are more interested in it, are, many times, better at it, than people I have met at other times in my life.

Many people, while agreeing about the importance of sex, find this strenuous sexual activity excessive. "Why can't you just have nice sex," they ask. "Sex should be tender, loving, gentle." There is nothing wrong with any form of consensual sexuality as long as it is satisfying to all concerned. But I think that there is a case to be made for viewing the mania, the absolute demand for "tender, loving sex" in our culture as a form of sexual repression. We are taught from the very beginning that "sex has its place," "sex isn't the only thing in the world," "sex is for having children, or — when you can't stand it any longer — a release." In other words: sex really isn't all that worthwhile. Sanctioning sex (legally, morally, and culturally) within prescribed kinds of relationships diminishes its importance and power. "Sex" we are told time and time again "is a way for people who love each other to communicate that love." (I learned this in high school when we read *Why Wait Till Marriage?* by Evelyn Duvall). While this is true (sometimes) there are also a multitude of other reasons to have sex: sexual pleasure not being the least of them. The notion that love and sex are and must be intimately connected is a form of sexual repression that prevents people from experiencing their sexuality completely. George Batallie touches upon this in *Death and Sensuality* (Ballantine, 1962) and as interesting and informative as the work is, I prefer the designation of a friend of mine who calls all non-S/M activity "vanilla sex."

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## Perspectives on Gay Male S&M

who pay money to women (such as prostitutes and mistresses) in exchange for coital access and who want women to insult or spank them first are commonly but inaccurately cited as examples of male masochism. In fact, the sexual behavior of such men is a variant of normal phallogocentric domination and economic control.

In some homosexual males, there does exist an erotic drive toward pain and abuse at the hands of other men, but that drive differs significantly from female masochism. Women, who are powerless in this male-supremacist culture, are often driven to literal destruction (out of romantic "love," out of economic necessity), but male homosexuals have the option of eroticizing their powerlessness relative to other men with quite different consequences. A male homosexual may regard another man as one who possesses more masculinity (which is more power in the culture), and in the course of meeting that man's sexual demands, he may imagine the man's power becoming incorporated into himself. The male homosexual is assumed to be masochistic when he chooses to ingest the masculinity of men who are objectively dangerous, hostile, or violent. But in this woman-hating culture, his longing is not analogous to the female's drive toward destruction, because the male homosexual's drive to incorporate manliness functions as a means of dissociating himself from the inferior status of the female — whereas the masochism of a woman functions to fix her in that state.

It is in this context that sado-masochism, or eroticized violence and eroticized powerlessness, becomes a meaningful transaction between two homosexual males. For the partner who is sadistic, his gratification consists in the fact that he fully embodies and expresses the cultural norm of male sexuality and identifies himself with male-supremacist values and behaviors. The other partner is committed to the same sexual identity, but he is emotionally obsessed with his belief that he lacks some measure of the sadist's virility. For this partner, gratification consists in the fact that he ingests the sadist's semen and/or absorbs the sadist's violence. These mythic residues of the sadist's virile presence stay in his body, and he assimilates potency like a battery getting charged. (In such transactions, urine or excrement sometimes substitutes for semen.)

In any erotic encounter between two homosexual males, there really are two male sexual identities at stake. But the

sexuality appropriate to male-sexual-identity reification is derived from a heterosexual model based on blotting out "the other." To resolve this dilemma, some homosexual males contrive a masquerade of ritualized sado-masochism, in which one partner or the other temporarily mimics powerlessness. True to their privileged status as genital males in society, the partners are at liberty to trade roles in private without jeopardizing their status in the culture in any way. Between two homosexual males then, there exists the possibility that "consent" in sado-masochism may be meaningful: Its meaning is in their prior agreement as phallic peers to reify each other's manhood. A crucial emotional adjunct of that agreement is their mutual derision of genital females, whose actual powerlessness they are at liberty to mock.

In order to appreciate the meaning of "consent" in gay male sado-masochism, it is important to understand that the very notion of meaningful and knowledgeable consent is based on the cultural model of agreement in sentiment among and between men. "Consent" presumes that both parties to an agreement are equally free to make the agreement, have the same actual freedom to agree or disagree, and have the same actual latitudes of actions, opinions, or sentiments from which to choose. "Consent," therefore, is a concept that only has meaning between two persons who are equally enfranchised by culture to act willfully and without constraint — people, that is, who are genital males.

Between a man and a woman, the structure of sado-masochistic erotic encounters is predicated on the constraint of the woman's will as well as her body. The woman's compliance or acquiescence in sado-masochism is therefore entirely delusional and utterly meaningless. In no sense does she share in the man's privileged capacity to act. Moreover, there is no reason to presume that a masochistic woman is exercising more freedom of choice or acting more autonomously if her constrained will and body are subjected to the sadism of a lesbian.

The cultural ideal of "real femininity" is pervasive and coercive. Female masochism is not necessarily unlearned in women who choose erotic encounters with other women. The lesbian masochist conforms to the standard erotic definition of women in a male-supremacist society. The lesbian sadist pretends in private to have more power than she has in the culture. In her private sexual sadism, she may also act as an agent or conduit of the culture's contempt for women in

general.

A male homosexual may feign powerlessness relative to another, perhaps more violent, homosexual man; a lesbian may feign power relative to another, more masochistic, woman. Neither masquerade alters the objective reality that in society at large, men hold power over and against women through force, and both masquerades are erotic manifestations of that reality.

When Kate Millett introduced the concept of "sexual politics" in 1970, she used the term "politics" to mean "power-structured relationships, arrangements whereby one group of people is controlled by another." In Millett's revolutionary analysis, sadism and masochism are revealed not only as "political" but as the very foundations of all tyranny and oppression:

[A] disinterested examination of our system of sexual relationship must point out that the situation between the sexes now, and throughout history, is . . . a relationship of dominance and subordination. What goes largely unexamined, often even unacknowledged (yet is institutionalized nonetheless) in our social order, is the birthright priority whereby males rule females. Through this system a most ingenious form of "interior colonization" has been achieved. It is one which tends moreover to be sturdier than any form of segregation, and more rigorous than class stratification, more uniform, certainly more enduring. However muted its present appearance may be, sexual domination obtains nevertheless as perhaps the most pervasive ideology of our culture and provides its most fundamental concept of power.

Since the publication of Millett's *Sexual Politics*, many radical feminists have observed that there is a direct and causal connection between male sadism in intimacy and male sadism as public policy: rape, genocide, war, economic imperialism, and other assaults against human life, which men have committed throughout history. It is a connection that many people reject, preferring to explain these terrors in ways that do not detract from male sexual identity — as it is and as it has been (and as they would like it to continue to be). Nevertheless, sexual sadism in intimacy has a political significance: It fuels and keeps intact the cultural power structure of male sexual domination.

Continued on Page 11



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## Theater

### Joan of Arc

Bread and Puppet Theater  
Longwood Theater, Boston, MA  
February 7-9

By Marty Kingsbury

On a stark stage, using puppets that range from 8 inches to 15 feet high, integrating music, sounds of broomsticks marching, voices bleating, lights, darkness, and using minimal number of backdrops, Bread and Puppet Theater recreates the story of Joan of Arc, the ageless repetition of cruelty and oppression.

The Bread and Puppet story of *Joan of Arc* is a legend in two parts. In the beginning, the city is in peril. Joan is summoned by voices of Heaven to lead her people in struggle. She wins, is tried by the Inquisition, is burnt at the stake at the age of nineteen, and is resurrected as an angel.

The second part is no longer history. Men ride on the trains after their morning prayers. They laugh together, yet their suspicion of each other is obvious. When Joan's horse (symbol of liberation) dances to the stage, the men kill it. Grains of sand are thrown in burial and the men ceremoniously march off. Townspeople gather and see the horse. They grow very sad and make music from their sorrow. Joan enters, as an angel. She is tall and glorious and the stilt on which she dances give her an ethereal and mystical grace of movement. She resurrects liberation and rides away.

Why Joan of Arc? the program asks. "Because our civilization is a dead-end road, because it's dark, because we die and suffer —

and in order to break the logic of this story, and in order to light a light and in order to raise a flag."

Bread and Puppet Theater makes no pretensions about the fact that they are doing theatre. . . . Our belief in the puppets is dependent upon our imagination. When Joan cannot hear the voice that calls her, a stage hand conveniently arrives to uncover an ear-shaped puppet suspended beside the stage. As if by magic, Joan hears the long, low, jungle voice which beckons her. It is magic, and the magic uncovers the difficulties which we all have in hearing inner voices.

The play is dedicated to women warriors, and in many ways it succeeds. But at the moment of curtain call, when the actors unmask themselves to become people and we, the audience, cloak ourselves to find the nearest subway home, at that moment Joan is revealed as Peter Schumann, the director of Bread and Puppet Theater. This transvestism is an intriguing surprise, but it is also disappointing. Schumann's continual presence throughout the first act is annoying but tolerable. He is Uncle Sam dancing on stilts at the side show before the play begins; he is the head musician, the narrator (the sole user of language), the voice of god, and, he is the angel, Joan. Schumann is not the only member of the company capable of dancing on stilts, for at the side show there was a woman dancing with him. His portrayal of the character was, therefore, a choice. I probably wouldn't have minded it so much if he had worn Joan's dress onto the stage for the curtain

call, thus admitting that his role is a fantasy. But no, he is a man who wants to be the angel of Joan, but who is unwilling to admit to his gender. As a woman warrior, I cannot but interpret this to mean that the fantasy is only fantasy. Beneath every great woman, men will continue to see a man.

Many of Bread and Puppet's other shows, especially their circus show, also employ transvestism. Sometimes this transvestism reaches for a spiritual union of the two genders, but more often it is a source of humor and mockery. In the case of *Joan of Arc*, the transvestism is a result of an unwillingness to relinquish power, even when the power is "angelic."

Yet despite this attitude, I return to experience Bread and Puppet Theater again and again. Why? Because their theater contains the spirit of a circus; they give fantasy vitality. It comes alive; it becomes real, and it is usually good, sometimes even wonderful. The integration of the puppets (Schumann was originally a sculptor) with music, sound, and theatre, is magical. Like a primitive dream, the theatre extends time into eternal history. Schumann's vision that "theatre should feed us like bread," creates a renaissance spirit of life in their theatre. When it succeeds in reaching below the sexism to uncover the human condition, then the innocence arises as vitality. Bread and Puppet tells us, "If we can make an angel who conquers the impossible, then you can make an angel that conquers the impossible, too."

## Records

### Thighs and Whispers

By Bette Midler  
Atlantic Records SD 16004

By Walta Borawski

Bette Midler insists on being paid in gold coins minted in South Africa; for a performer who has listened so carefully to, learned so much from black musicians, this is especially heinous; as a Jew, as a woman, she should be taking paths leading from oppression. To have all that energy and talent on our vaguely defined/felt side! Because, lack of politics set aside, this woman has genius.

Blessed with one of the lesser sublime instruments in her business she has managed — because she's in touch with urgency, because she has innate musical sense — to deliver rough-but-pure, not unlike Billie Holiday circa *Lady in Satin*.

Not that Bette Midler is Billie Holiday, or *Thighs and Whispers*, *Lady in Satin*. One is startling right for *this time*; the other will remain timeless.

*Thighs and Whispers* begins with "Big Noise from Winnetka", a Big Band song which, were it not older than she, could have been written for and about Midler. It's a number of dazzling desperation — about the need to shine, stand out & be applauded for the energy; poets know all about this; so does Midler; and so did Bob Crosby when he co-wrote this song with Gil Rodin, Bob Haggart and Ray Bauduc in 1940, inspired by their success with "Big Crash From China".

Though she's recreating the life of the "born" performer here, Midler's not hogging the stage, instead she's placed herself as one (definitely red) thread in a tapestry of epic proportion. We first hear frenetic drums, tom toms and congas, played by Mel Lewis, Albert Izzo and Crusher Bennett; then whistling by Lamar Alsop, and the beginning of a complex background vocal

arranged by Marc Shaiman, comprised of the voices of Robin Grean, Ula Hedwig, Merle Miller and the Divine herself.

The cohesive sound is Phil Bodner's clarinet work, which sets what might be termed the Big Noise's *leitmotiv*. This is not too heavy a term; *Thighs and Whispers* is a thematic album in a true sense, not an arbitrary gathering of songs that happen to share a common word (see Streisand's *Wet*). At the lyrical finale of "Big Noise" we find that person retired, having opted for marriage and motherhood: Bodner's clarinet sends out a wail in tribute to her. The song is over, the disco beat (which has somehow sounded so right coupled with the Big Band texture of the piece) subsides, and a different kind of desperation begins.

In James Taylor's "Millworker" Midler takes on the persona of a woman who perhaps never got to be a Big Noise, a woman carrying on with a boring job, a boring life. Midler has taken the song — which in Taylor's own mouth is poignant enough — and made it into as harrowing a word portrait as any recorded since her own rendition of John Prine's "Hello in There", which it resembles in mood. The song ends with the word *wasted* (and o what she does with that word! — it's dry, it's worn-out, it aches) . . . and she moves right into Aaron Neville and Tony Berg's "Cradle Days", a narrative by a woman being left by a man who's been her only lover (and how *used* she makes her voice on "You took me straight/outta my mother's arms/I must have been oh maybe seventeen/it was a very long time ago"). The delivery here is purely Franklinesque; Midler begins in a small, tentative but tell-it-all voice, and *gradually* builds to a place of soaring voice, exhibiting more discipline than she has ever before. *Discipline* is a key word here, for the song ends,

"You've branded me, I'm scarred forever", and is followed by "My Knight in Black Leather".

Composed by Jerry Ragovoy and Estelle Levitt, this is a blow-by-blow account of a pick-up between a "hot blonde" and a leather man at "Bernardo's Boom-Boom Room". Synthesizer and Mellotron take on the sounds of whips and boots and Midler moves campily from lyric ("Oh my knight my knight in black leather/chain me down and love me forever") to breathy rap: "Oh he smelled just like a new car/cause everything he owned was made of leather" — and then she catalogs his wardrobe, 'til she trails off in heat.

This is one song where the disco beat takes on a subtext.

Side Two begins with Johnny Bristol's "Hang on in There Baby", which sports a sort of "orgasmic track," a disco beat and Midler's voice purring encouragement. It is followed by a far more interesting use of the disco beat, "Hurricane", written by Midler and Randy Kerber.

This is one of the lushest cuts I've ever heard (counting the ocean side of the *Environments One* record); it sounds like the storm scene in *Key Largo* looks.

While the hatches are battened down she goes into a real down number, Mac (Dr. John) Rebennack's "Rain". Her vocal is beautifully understated, and her husky voice is nicely rounded by Diva Gray's soprano obligatto. Piano work by Warren Bernhardt and Richard Tee is sublime.

The album ends with "Married Men". Though written by Dominic Bugatti and Frank Musker the feeling is definitely angry woman, and the lyric is intelligently hostile/cynical against men and against being involved with committed ones "Oooooo ya make 'em feel so young, but their wives are still the number one."



## Stoltenberg

Continued from Page 9

There is nothing intrinsic to genital male anatomy that causes or produces sadistic behavior; rather, sexual sadism is an acquired compulsion that is necessary to make manifest the meaning of the phallus in culture. Nor is there anything intrinsic to genital female anatomy that causes or produces masochistic behavior; rather, sexual masochism is a survival response that is necessary to propitiate the sexual sadism of men. Homoeroticism is not intrinsically sadomasochistic either, but in a culture that grotesquely promulgates the fiction of gender polarity, most interpersonal relationships that are based on the partners' urgency to maintain that fiction — whether homosexual or heterosexual — tend as a result toward sadomasochistic expression. What "feels natural" about sadism to males or what "feels natural" about masochism to females is that these behaviors are sensorily consonant with the cultural specifications of phallic identity and nonphallic nonidentity, respectively.



It would be difficult to imagine an erotic impulse more inimical to justice, personal dignity, or reciprocal caring than sadism. In order to believe that relationships between sadists and masochists are "liberated," one would have to believe that contempt is caring, that humiliation is respect, that brutality is affection, and that bondage is freedom. The fact that many women do so believe is a measure of the extent to which men have destroyed women's consciousness.

Homosexual men make a significant contribution to that destruction by their privileged engagement in sadomasochistic sex. Their aggressive message to women is that sadomasochistic sex is "liberating" and that it "transcends gender." The imagery of gay male sadomasochism may even be tolerated or encouraged by heterosexual men because it functions to obscure for women the real meaning of sadomasoch-

istic sex. The real meaning of sadomasochistic sex is that works for men because it works against women. Sadomasochism is self-actualizing only for men, whether heterosexual or homosexual.

In view of the prevalence of sexual sadism among male homosexuals and male heterosexuals alike, I do not believe that it is possible for anyone seriously committed to feminist principles to maintain an alliance or affiliation with gay men as a group except by compromising those feminist principles or except by compromising and deceiving women. I believe that the time has passed when a personal or political identification with the aggregate of male homosexuals had moral or revolutionary integrity (and that time passed very quickly, within a few short years of the beginning of the gay liberation movement).

All males who are fully men got that way, gay or straight, by committing acts that were decisively inimical to women's interests — acts of betrayal, crimes, assaults, simple indignities — as a means of dissociating themselves from the stigmatization of all that is

female. Males would not otherwise have a male sexual identity, because a male sexual identity does not cohere apart from the history of one's hostility to women. Men committed erotically and politically to maintaining their male sexual identity are, therefore, actual obstacles to the freedom of women — both as a class and as individuals.

There is an alternative. Any genital male who decides not to live as such an impediment would not equivocate about that fact. He would instead take a stand against male sexual identity itself — in every aspect of life where the survival of manhood is predicated on nonidentification with that which is female. And in doing so, he would work conscientiously toward a world in which eroticized violence and powerlessness would both be destroyed, and someday, perhaps, eroticized justice could supplant them.



John Tobin

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#### Page 2: THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

#### Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

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## Bronski

Continued from page 9

If I have the desire to beat someone (or to be beaten) during a sexual encounter it is immediately labeled as a form of self-hatred, internalized oppression. The fact that the act is pleasurable only confirms — in these people's minds — that my self hatred is deeply rooted.

As much as the women's and gay movement have revolted against the organized, institutionalized forms of Freudian and neo-Freudian thought, criticisms of S/M and psychoanalytic thought have some alarming similarities. It is the line that John Rechy (in *Rushes* and *The Sexual Outlaw* takes and which is contradictory. It is hard to think that there could be a pleasurable form of self-hatred; the two would seem to be mutually exclusive. Rather than seeing S/M as an act of sophisticated sexual play, imagination, and exuberant physicality, he prefers to see it as a reflection of the material world.

Fantasies do not just appear, nor are they "innate" to each person. Charlie Shively, in his essay on "Phantasy and Revolution" (*Lavender Culture*, ed. by Jay and Young, Harcourt Brace, 1978) writes: "They are formed out of social practice and, in a dialectical way, continuously challenge and rebuild the existing social structure." Specific desires may be manufactured and commercialized but they must have some basis in people's lives and desires to be marketable. Even so, our reactions to, feelings about, and actions upon fantasies and desires are as important, if not more important, than their origins.

Sexual desires and fantasies are perhaps the most intimate aspect of a person's being. They are difficult to be honest about, to share with others. Sometimes, one would not even attempt to imagine actualizing them. That is precisely why they are so important. The play aspect of S/M is a way to bring our fantasies out in the open, to actualize them, to play with and examine them. If I have what some might call a "politically incorrect" fantasy should I hide it, repress it, bury it and pretend that it isn't there? How much better to explore it, understand it, pleasure myself with it, share it with someone. Shively notes that all fantasy comes out of sexual yearning. That even a "warm, loving relationship is itself a sexual fantasy and (like all others) involves a master/slave, dominance/submission component. At

the very least, every holder of a fantasy has some dream of having other people fit in (or submit to) their own dreams."

Many people are upset by the power that is played with in S/M relationships. They see this power as a reflection of the material

whatever the market will yield; the other person is never considered. My gain equals your loss; my pleasure is your depletion. The S/M scene is a world of sharing — a socialist, perhaps anarchistic world in which pleasure is to be shared, experienced together,



world and therefore part and parcel of the imbalances that always lead to cruelty and brutality. In the real world the fantasies of those in power (police, government, doctors, psychiatrists) do affect us. But the power in the S/M relationship is not used by one person against another; there is an agreement to use the power with one another. I do not allow myself to be used by someone else (or to use them), but rather, we agree to set up a situation to explore power and tension. By doing this the power is divested of its ability to hurt.

The women's movement has pointed out that the so-called "sexual revolution" allowed men to more freely use women sexually: that it did not create respectful relations between the sexes, that it did not encourage responsibility in both partners. I have found that my encounters in the S/M scene both create and encourage respect and responsibility among all parties concerned.

In a capitalist society sexual encounters take place on the free market (to use an economic metaphor): people are encouraged to go out and get for themselves

achieved through mutual trust and good will. Both parties work together to their mutual satisfaction. (It is no wonder that capitalist thinking makes S/M taboo — imagine people actually cooperating with one another.)

Because S/M encourages, feeds upon, a large range of sexual fantasy many more people are included in the sexual network; fewer "types" are excluded. Unlike capitalism, the "market" does not have to function on a "limited supply" theory. I was once in a bar with a friend and we were discussing the attractiveness of the other patrons. After I admitted to lust for 17 out of 20 he said, "You'll have sex with anyone!": couldn't understand why I took it as a compliment.

I also find the non-conformist aspects of the leather scene attractive. While much in gay life is now geared towards assimilation (*Christopher Street*, NGTF, the marketing of gay cards, magazines, lifestyles) leather and S/M is resistant to this. I also think people's public presentation of themselves in the leather scene (the bar "types") is based more upon private fantasies and desires than media images. Compare the decked out leather queen (chains, handcuffs, chaps, motorcycle hat, and whatever else that ignites his libido) to the endless Robbie Benson look-a-likes — can all those people really desire, deep down inside, to look like Robbie Benson? Looking at my life, I think that the reasons I was unhappy in high school, why I became a hippie, involved in SDS, a pro-feminist, are all the same reasons I like S/M: a strong reaction to the world as is, an attempt to change it, to control my own life within it.

It may seem paradoxical that this paradigm of equality — S/M — comes about through the acting out of power. However our desires and fantasies are stimulated by and come out of social practices and structures. By exploring those desires, by totally using our



John Tobin



erotic, imaginative powers, we create a different world, in which we work with others and build with respect and responsibility.

#### The Great Ethics and Morality Hoax

There has been much written about the morality and ethics of S/M. I am uncomfortable with both these words. They are too connected with a religious, patriarchal tradition that has always been corrupt and degrading. I am mistrustful when these words are used in discussions of S/M and sexual politics because they almost always introduce a condemnation of something that I feel to be a positive, useful, fact of my life. While both "morality" and "ethics" are supposed to prescribe "good," or "just" standards, they have instead, always been used to proscribe what is wrong, rather than to define what is good. They are words of condemnation.

At the heart of most "moral" sexual/political condemnations of S/M is an attack on what is called "male sexuality." While it is true that both females and males are socialized certain ways by the culture, and many of men's actions are dangerous, harmful and oppressive, to attack a concept called "male sexuality," of which there is no real description is to confuse the issue, and ultimately to condemn sexuality in general.

Like most traditional church doctrine, this thinking begins with a hypothesis (men are this; women are that), sets it up as natural law, and then proceeds to build an "ethic" or "morality" around it. Any expression of sexuality by men — be it with a woman or another man — is seen as corrupt. The S/M encounter is seen as the epitome of "male sexuality" — violent, hierarchical and destructive.

By focusing on a false concept of "male sexuality", the problem becomes not, how to destroy *all* power, but how to negate a form of sexuality. In his essay, "Refusing to be a Man" John Stoltenberg writes, "The truth is that bone hard erections aren't very comfortable. They stick out from

they are sensate — is only a cultural illusion." In attempting to understand the social forces that shape men, the author goes a step further and cannot imagine *anything* good or pleasurable about male sexuality; in fact male sex is rape. He buys the lie that men are aggressive and that women are passive and attempts to correct the situation by making everyone passive. Performance fears do cause anxiety and aggression, and a hard cock can mean power. Men have to realize that this does not have to be the case, and that sexual/erotic pleasure involves a huge range of sensations, feelings, and actions.

The first time that I went into a back room leather orgy bar I was amazed that many of the men (well over 400) were engaged in all forms of sexual activity without having erections. I mentioned this to a friend who said that it proved the men were not having a good time. (He himself was terrified by, and therefore disapproving of, group and back room sex). But I felt it as freedom from sexual anxiety — that we had managed to shuck our fears of the "responsibilities" of manhood, and were able to engage in a fuller, less genitally-obsessed eroticism. In the leather bar, fantasies and de-

not explain the existence of lesbian S/M, nor does it allow heterosexual women the integrity of consent if they choose to engage in any form of sexuality they may wish. To call "male sexuality", anything you don't like is to confuse the issue. To label S/M violent or destructive is to misunderstand the basic issue of power and how people deal with it in their fantasies and desires. To set up "ethics" or "morality" based on any so-called "natural law" is to ignore people's experiences and the realities of their lives.

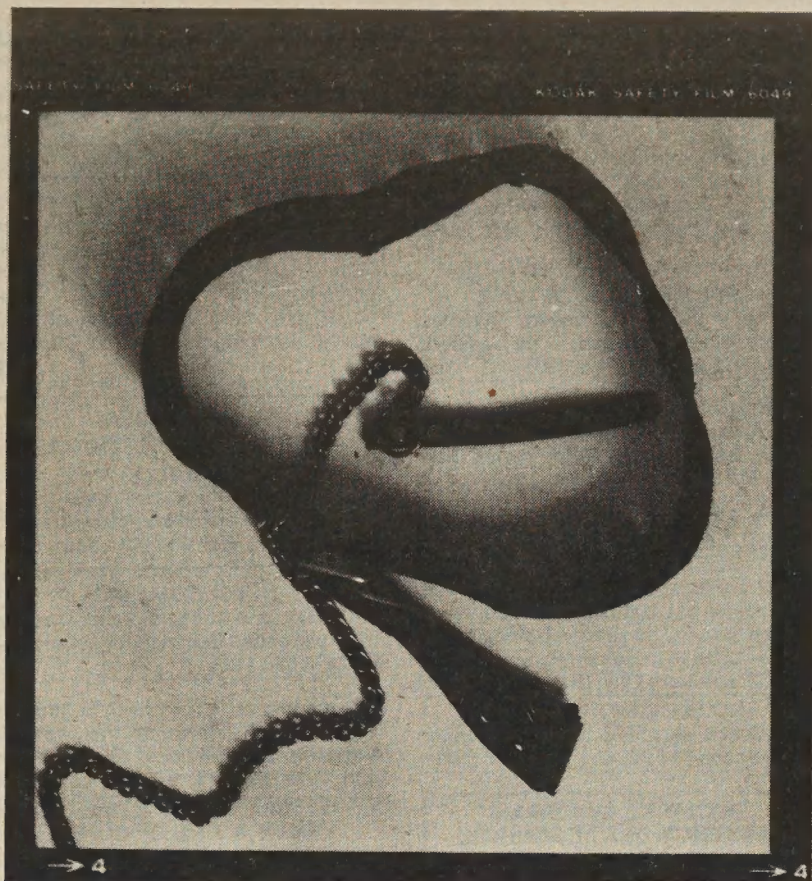
#### Epilogue

We have learned that we must listen to black people if we are going to understand their experience; that women, and not men, must tell us what it means to be a woman; that gay people's lives are their own and that almost all description and evaluation by heterosexuals has been false, misleading and harmful. The same is true of sado-masochism. People with no experience, understanding, or leaning towards it cannot speak truthfully of it. They usually concoct fear, guilt, and sex loathing from their own fears.

I write this as a gay man who enjoys sex and whose sexual activities include some forms of what is popularly called S/M. To take on the label is to affirm my positive feelings about my own sexuality and to come to an understanding of the breadth and depth of the erotic. Audre Lorde has written, "This brings me to the last consideration of the erotic. To share the power of each other's feelings is different from using another's feelings as we would use Kleenex. And when we look the other way from our experience, erotic or otherwise, we use rather than share the feelings of those others who participate in the experience with us."

Our lives are erotic — our thoughts, emotions, and actions — and we cannot look away.

*Writing about personal experiences is always difficult. After reading my piece twice over I find it truthful but, somehow, dishonest. What is missing are the guts of the matter, so to speak, the physical: the sweat, cum, piss, shit, blood. IT would be misrepresenting my experience, and mine and other people's reality not to at least mention this. Ideally all of that should be in this piece, but it isn't and there was a deadline, and perhaps it's another article.*



your body and are painful if bent. And they feel a little dead. They function in fucking very well, in that they are good for rape. But the idea that they feel good — that

sires could be realized and expressed together.

To see S/M as the ultimate form of "male sexuality" makes little sense on other levels. It does



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Bookings at gay hotels. Amtrak tickets. Airline tickets. Business trips, vacations, weekends. Phone Robert Seabury, Travel Agent, at (212) 255-2485. If line is busy, call (212) 242-3900. Call any day. (30)

## JOB OPPORTUNITIES

**BI-LINGUAL STAFF PERSON**  
The Boston Education Program of American Friends Service Committee seeks bi-lingual resource staff person to work with Community-based Spanish-speaking groups on education issues in Boston. Salary: \$10,500 negotiable. Excel. benefits. Submit resume by 3/1/80 to Personnel, AFSC, 2161 Mass Ave, Camb, MA 02140. AFSC encourages applications from third world people, women, gays, ex-prisoners and handicapped people. (30)  
Gay, str appearing, 18-23 WM wanted as bartender in non-gay bar working for BIWM 40s willing to train stay over with me weekends in club. Write PO Box 29, E. Lynn, MA 01902. (30)

**PEACE EDUCATION INTERN**  
American Friends Service Committee seeks peace intern for one year training position in Rhode Island. Learn broad range of organizing skills. Stipend, room & benefits provided. Contact: AFSC, 2 Stimson Ave., Providence, RI 02906, by 3/20/80. (30)

**FUNDRAISER WANTED**  
*Quest: a feminist quarterly* (a 501 (C)(3) organization), is looking for a fundraiser who can work on a commissioned basis. In its fifth year, *Quest* is an independent journal publishing feminist theory and political analysis. Join us in a unique work experience. Our only requirement is enthusiasm! Contact: Alexa Freeman, P.O. Box 8843, Washington, DC 20003. (202) 293-1347. (x)

**EXCITING OPPORTUNITY**  
Ad reps needed to work immediately! F.T. or P.T. during your own hrs. Meet new people, explore new places. Great for supplemental income. 20% commission. Will train. Looking for reps to work NYC, Wash. DC, Mid-west . . . all areas. Ad agency inquiries encouraged! Call "Yama," Gay Community News (617) 426-7042. (c)

**FUNDRAISER WANTED**  
Earn a commission raising funds for the Mass. Caucus for Gay Legislation. Exciting part-time work. Call after 3, M-Th at 742-4811. Thank you.

Helper quiet prefer non smoker no drugs easy work free private room & board and \$3.50/hr near ocean occasional trips to Boston etc. GCN Box 199. (31)

**AD REPS**  
Rapidly expanding Feminist Monthly has openings for P.T.-F.T. reps. Salary based on experience, plus 15% commission. 661-3567. (x)

## APARTMENTS

**20 MIN SOUTH OF BOSTON**  
2 bd rm mod apt in priv home pool priv 500 all util incl ref req. GCN Box 204.(30)  
We have purchased a turn of the century house and would like to create a non-hostile environment for gay people (F or M). We have a 2 bedroom apt with heat included, near MBTA, quiet, for \$260, available March 1. Also 2 more apts will be available in the near future. Prefer discreet gay persons. Call 324-2279 evenings. (31)

**MAGNOLIA BLOSSOMS!**  
Outside lux Comm Ave studios/1 brs fpics, hdwd flrs, 1 block to pub gardens, parking avail. Great selection \$350-475. 284-7866/739-2200 ext 5, Atlantic Real Estate. (30)

**INMAN SQUARE SUBLET**  
Half large apt to sublet Apr thru Sept, with single occupancy during summer. \$110 + Apr-Jun. \$220 + Jun-Aug. Non-smoker. (617) 492-1339. (31)

## RIDES

San Francisco rider wanted lv. Feb 29, must drive std, share expenses new Datsun does over 30mpg. Call Eve, 288-3958. (30)

## MOVERS

**THE JIM CLARK MOVING CO.**  
Licensed—Insured—Professional  
24 hrs./day-7 days/wk. No O.T. charges. Local Jobs-Local Rates. 354-2184

Julian Wright Moving Company  
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**GRANDMOTHERS HELPERS**  
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## ACCOMMODATIONS

**THE HOUSE BOSTON**  
Guest Rooms — Nightly Rates  
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Restaurant & Bar  
(617) 783-5701—5131 (35)

## WANTED

Unwanted appliances moved away for free. Must be in working order. Call 445-3604. (32)

**GAY ARTIST AWAITS EASEL**  
Driving to San Francisco? 6' long easel needs to be transported to its owner in SF. Will contribute to your gas fund. Call (617) 623-5452, 6-9pm. (30)

## PRISONERS

GWM 22, 6', brn e, lt brn h. Desires to write & establish meaningful friendship/relationship w/fellow GWM's. Will be out in 9 mos. Dennis Pasley, MCTC, Rt 3, Box 3333, Hagerstown, MD 21740. (25)

## ORGANIZATIONS

**MAN/BOY LOVE ASSOCIATION**  
of North America: educational, legal, political support group for intergenerational relationships. Write: NAMBLA, Box 174, NY, NY 10018. (33)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

**JOIN INTEGRITY**  
Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

**NGTF NEEDS YOU**  
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—Join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

**D.O.B.**  
Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. BI-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

**BOSTON AREA NEW AMERICAN MOVEMENT**  
NAM is a national Socialist-feminist org w/local chapters in more than 40 cities. Recently active in abortion & reproductive rts, gay/lesbian March on Wash., anti-nukes, local labor struggles. Info from Boston-Area NAM, POB 443, Somerville, MA 02144 or (617) 661-8372.

**BOSTON GAY CATHOLICS**  
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

**SUPPORT LESBIAN MOTHERS**  
Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

**IDENTITY HOUSE**  
Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

**NH LAMBDA**  
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

**METROPOLITAN COMMUNITY CHURCH OF WORCESTER**  
Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

**AFFIRMATION**  
For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

**GAY SWITCHBOARD OF NYC**  
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon til midnight. (20)

## PUBLICATIONS

**NEW GAY-OWNED MAGAZINE**  
AFTA Magazine — reviews gay records, books, businesses. Seeks ads, investors, writers/artists. Sample \$2.50, 6—\$10.00 Bill Marcinko, 47 Crater, Wharton, NJ 07885. (27)

*The Lesbian Path.* 37 writers share their experiences. A celebration. \$6.95. Caroline House, 2 Ellis Pl., Ossining, NY 10562. (30)

**HOW GAY IS YOUR LIBRARY?**  
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

**FOCUS**  
*Focus:* a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306 (c)

*Guardian*, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

# New England Bar Guide

### MASSACHUSETTS

#### BOSTON

**THE BAR**  
252 Boylston St. 247-9308  
Disco dancing, mostly men.

**BUDDIES**  
733 Boylston St. 262-2480  
Cruise-Disco.

**CHAPS**  
27 Huntington Ave. 266-7778  
Men.

**DELIVERY ENTRANCE**  
At The House Restaurant  
12 Wilton St., Allston 783-5701  
Men & Women. "It's Different"

**HARRY'S PLACE**  
45 Essex St.  
Dancing. Men.

**HERBIE'S RAMROD ROOM**  
1254 Boylston St. 266-2986  
Leather. Men.  
Sunday Brunch 7PM Thurs.

**JACQUES**  
79 Broadway 338-7502  
Mixed. Dancing.

**NAPOLEON CLUB**  
52 Piedmont St. 338-7547  
Dancing Fri., Sat., Sun. Men.

**PLAYLAND**  
21 Essex St.  
Men (some Women)

**119 MERRIMAC**  
119 Merrimac St. 523-8960  
Dancing. Men.  
Tues.-Thurs. Buffet 9-11PM

**SAINTS**  
(Call 354-8807) Women

**SOMEWHERE**  
295 Franklin St. 423-7730  
Disco Dancing, Mixed.  
Sunday Brunch 12-2PM

**SPORTER'S CAFE**  
228 Cambridge St.  
Men. Movies Mon., 5PM  
Sunday Brunch 3PM

**TOGETHER**  
110 Boylston St.  
Disco Dancing. Mixed.  
1270  
1270 Boylston St. 261-1257  
Disco Dancing. Mixed (mostly Men)

**BROCKTON**

**ENRICO'S LOUNGE**  
20 Legion Pkwy  
(617) 588-9716

**BOB'S PLACE**  
44 Centre St.  
(617) 588-9976

### CAMBRIDGE

**PARADISE**  
180 Massachusetts Ave. 864-4130  
Talking, mostly Men

### FALL RIVER

**THE SWORD AND SHIELD**  
735 Pleasant 675-1949

### LOWELL

**COSMOPOLITAN CAFE**  
511 Market St.

### LYNN

**FRAN'S PLACE**  
776 Washington St.  
(617) 595-8961

**MR. DOMINIC'S**  
34-36 Central Ave.  
(617) 595-9051

### NEW BEDFORD

**PLAYERS**  
145 N. Front St.  
(617) 993-9436

**THE MEETING PLACE**  
1447 Acushnet Ave.  
(617) 994-7674

### NORTHAMPTON

**THE GAYLA**  
Main St.

### PROVINCETOWN

**THE ATLANTIC HOUSE**  
Masonic Place  
(617) 487-3821

**THE CROWN AND ANCHOR**  
247 Commercial St.

**THE TOWN HOUSE**  
291 Commercial St.  
(617) 487-0292

**MS. 247**  
247 Commercial St.  
(Women)

**THE PIED PIPER**  
193A Commercial St.  
(617) 487-1527  
(Women)

**POST OFFICE CABARET**  
303 Commercial St.  
(617) 487-0098

### RANDOLPH

**RANDOLPH COUNTRY CLUB**  
(617) 963-9809

### SALEM

**THE LYCEUM PUB**  
41 Church St.

### SPRINGFIELD

**THE FRONTIER**  
19 Pearl St.

**THE PUB**  
382 Dwight St.

### TYNGSBORO

**DIOCCO'S CABARET**  
Frost Rd. (Rte. 3A)  
(617) 649-9186

### WORCESTER

**ISAIAH'S**  
11 Thomas St.

**THE MAIL BOX**  
282 Main St. (413) 752-8992  
Disco, Mixed.

### NEW HAMPSHIRE

### MANCHESTER

**TUDOR CAFE**  
361 Pine St. (603) 623-9310

### NORTH CONWAY

**CAFE MUSE & CAPTAIN QUIG'S BAR**  
Main St. (603) 356-2313

### PORTSMOUTH

**SEA PORT CLUB**  
Rt. 1 Bypass (603) 436-9451

### VERMONT

### BELLOWS FALLS

**ANDREW'S INN**  
(802) 436-3966

### BRATTLEBORO

**FLAT ST. DISCO**  
(Gay crowd on Wed.)

### BURLINGTON

**CHARLY B. GOOD**  
15 Center St.

### CONNECTICUT

#### HARTFORD

**NICK'S CAFE HOUSE**  
1943 Broad St. (203) 522-1933

**THE WAREHOUSE CAFE**  
61 Woodbine St.

**CHEZ-EST**  
238 Columbus Blvd.

**EVERGREEN**  
39 Webster St. 527-9895  
(women)

#### NEW HAVEN

**PARTNER'S**  
365 Crown St. (203) 624-5510  
(separate women's room)

**RICARDO'S COPA**  
130 Crown St. (203) 776-6404

**THE PUB CAFE**  
168 York (203) 787-1809

**PARKWAY**  
1574 Chapel St. (203) 798-9655

#### NEW LONDON

**FRANK'S PLACE**  
9 Tilley St.  
(203) 443-8883

**SALTY DOG**  
Pequot Ave.

#### NEW MILFORD

**THE ANSWER CAFE**  
235 Danbury Rd. Rte. 7  
(203) 354-7901

#### WATERBURY

**THE CLUB CAFE**  
384 W. Main St.  
(203) 755-7236

#### WESTPORT

**THE BROOK**  
919 Boston Post Rd. East  
(203) 226-6204

**VINCENT'S DISCO**  
925 State St. East  
(203) 227-9888

#### RHODE ISLAND

#### CENTRAL FALLS

**MARTI'S LOUNGE**  
176 Railroad St. (401) 728-5460

### NEWPORT

**THE VENETIAN ROOM**  
5 Farwell St. (401) 847-1748

**DAVID'S**  
28 Prospect Hill (401) 847-9698

### PROVIDENCE

**DEJA VU**  
Eddy St.

**FIFE AND DRUM**  
123 Weybosset

**MIRABAR**  
109 Eddy St.

**LA BOHEME**  
79 Dorrance St. (401) 621-8681

### SMITHFIELD

**THE LOFT**  
Farnum Pike (401) 231-1180

### WOONSOCKET

**KINGS & QUEENS**  
Front St.

### MAINE

#### AUGUSTA

**THE EAST SIDE**  
N. Belfast Ave. (Rte. 7)  
(207) 622-4393

#### LEWISTON

**BLUE SWAN**  
Canal St.

#### OGUNQUIT

**ANABEL'S**  
Rte. 1 (at Maine St.)  
(207) 646-8453

#### ORONO

**LUNA BASE ONE**  
Rte. 2 (disco; mixed)

#### PORTLAND

**PHOENIX**  
83 Oak St. (207) 773-5695

**ONE WAY**  
10 Union Street 772-9401

**ROLAND'S TAVERN**  
413A Cumberland Ave.  
(207) 772-9159



# Calendar

## weekly events sundays

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St./Gov't Ctr.). Men and women. 2-4pm.

**Boston, MA** — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). Experienced 4:30-6pm. Info: 227-6167.

**Boston, MA** — Chiltern Volleyball. 3-4:30 at Lindemann Ctr. Call Dee at 266-2147 for info.

**Newburyport, MA** — Newspace Women's Coffeehouse. 8-11pm. YWCA, 13 Market St.

**New York, NY** — Lesbian Feminist Liberation Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

**New York, NY** — Dyke Anarchists meet. 339 Lafayette St., 7pm.

**New York, NY** — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207. 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

**Concord, NH** — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 224-7027.

**Philadelphia, PA** — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

## mondays

**Boston, MA** — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Call Renee at 242-1212 or 691-4733 for info. Anyone

## coming events feb 19 tues

**Boston, MA** — Gayway (WBUR, 90.9FM): Demian's guests will be the Three Clowns, presenting some of their work, and an interview with Robert Martin, author of *The Homosexual Tradition in American Poetry*. 8:30pm.

## 20 wed

**Boston, MA** — Lesbian and Gay Pride 1990 planning meeting. This year's theme is "All Our Voices... All Our Visions." Come and bring ideas for how to make this year's celebration the best ever! Glad Day Book Shop, 22 Bromfield St. (2nd fl). 7pm. For more info call 547-0731.

**New York, NY** — Gay Teachers Assoc. Rap group. Hotel Breton Hall, 2350 Broadway, apt. 520. 7:30pm. Call 877-0063 for more info.

**New York, NY** — WBAI (99.5FM) Gay Rap. Interview with Rosa von Praunheim, filmmaker ('It's Not the Homosexual Who's Perverse...'). 8:30pm.

## 21 thurs

**Salem, MA** — Gay History Week: John D'Emilio speaking on 'Capitalism and Gay Identity: Where Gay People Came From.' Salem Five Aud., 210 Essex St. Mall. 7:30pm.

**Boston, MA** — 'Angled Rain and Heated Passions': a lesbian and gay male poetry reading with Jane Barnes, Linda Ready, David Eberly, and Darrell Schramm. Glad Day Book Shop, 22 Bromfield (2nd fl), near Park St. station. 8pm. FREE!

**Cambridge, MA** — Black Star Theater FREE Film Festival: 'Growing Up Female' and 'With the Cuban Women.' Harvard Science Center, Lecture Rm A. 8pm.

**New York, NY** — West Side Discussion Group. An evening with the New York Wrestling Club, featuring wrestlers illustrating techniques. Unisex. 26 9th Ave. 8:30pm. \$2 contribution.

interested in these issues is welcome regardless of race.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**New York, NY** — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

**New York, NY** — Comité Homosexual Latinoamericano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

**New York, NY** — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleecker St. Info: 741-5800. Musicians, twirlers, etc. No auditions.

**New York, NY** — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

## tuesdays

**Boston, MA** — ClearSpace Community Center monthly meeting (2nd Tues.). 8-10pm. Arlington St. Church, 355 Boylston. Everyone interested in helping to reorganize the Center is welcome.

**Boston, MA** — Boston Women's Art Alliance meets at 7:30pm at the Leland Center, Boston Center for the Arts, 543 Tremont. For info: 267-0941.

**New York, NY** — Alcoholics Anonymous for Gay Men and Women. Gracie Square Hosp. 420 E 76th St. 473-6200. 7:30 and 8:30pm.

## wednesdays

**Boston, MA** — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us to meet and talk about our lives.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St./Gov't Ctr.). Men and women. 8-10pm.

**New York, NY** — Gay Women's Alternative. An evening with Judy Pasternak, lesbian poet and producer of WBAI's Wed. eve women's program. Universalist Church, Central Park West at 76th, 8pm. Contribution \$3. All women are welcome.

**New York, NY** — Committee of Lesbian and Gay Male Socialists general meeting. Reports on 'Cruising' demos, and on NE Conference of Lesbian and Gay Male Feminist Socialists to be held in Conn. on Memorial Day weekend. 29 W. 21st St. 7:30pm. Info: 988-3012.

## 22 fri

**Boston, MA** — Come help send GCN out to subscribers and get some refreshments, a FREE copy, and have a good time. Men and women welcome. 22 Bromfield St. (2nd fl), near Park St. Station. Come anytime in the evening for as long as you like (until about midnight).

**Boston, MA** — A FESTIVAL OF LESBIAN AND GAY MALE CULTURE! Tonight and tomorrow night. Tonight's program: POETRY (Committee for Gay Youth, Second Wave Magazine, and Good Gay Poets), THEATER (Three Clowns), MUSIC (The Lesbian Rappers, Bill Powell, Bougainville). Both tonight and tomorrow: VISUAL ARTS (Tia Cross, Susan Fleischmann, Gene Mignolla, Shullee Ong and more), Free childcare, Signing for the deal, special seating for the physically challenged. Literature table, food and drink. 7:30ish, 100 Arlington St. Donation \$2-4, more if less. Sponsored by Boston Lesbians and Gay Men Against the Right, UMass Women's Studies and the Women's Center.

**Boston, MA** — Chiltern Mt. Club. Cross-country skiing in East Barnet, Vermont. Call John Tobin 864-0823 for info.

**Beverly, MA** — Gay History Week: Jonathan Katz, editor of *Gay American History*, will speak on 'Sodomitical Sins and Abominable Sinners in Colonial New England.' 7:30pm. First Parish Unitarian Church, 225 Cabot St. FREE! For more info about this and other activities of the North Shore Gay Alliance call 745-6966 or 927-2605.

**Boston, MA** — Project Place Hotline, drop-in counseling, mobile crisis van, need volunteers. Training provided. 6-7pm. 32 Rutland St. Info: 262-3740.

**Cambridge, MA** — Open meetings to organize a women's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

**Bellevue Falls, VT** — The Coffee House. Southern Vermont Lesbian's/Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info write, P.O. Box 1034, Brattleboro, VT 05301.

**New York, NY** — WBAI (99.5FM) Gay Rap. 279-0707.

**New York, NY** — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

**New York, NY** — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

## thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Somerville, MA** — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

**New York, NY** — Political Forum sponsored by the Gay Community Center of Hunter College, 47-49 E 65th St. 4th fl. 8pm. Call 570-5199 for more info.

**New York, NY** — WBAI (99.5FM) Power in the Darkness. The controversy around gay cinema and gay people. 3am.

**Providence, RI** — 'Word is Out' will be shown at the Avon Repertory Cinema, 260 Thayer. \$2.50. Late show 11:45pm.

**Providence, RI** — Gay Community Services of RI general meeting, coffee hour and discussion. 7:30pm. First Unitarian Church, 1 Benevolent St.

## 23 sat

**Boston, MA** — FESTIVAL OF LESBIAN AND GAY MALE CULTURE (second night, see 22 fri above for details): POETRY (Conditions: Five/The Black Women's Issue, BLAGMAR), MUSIC (La Triba, Ina Ray, Steve Adams and Laurie Plesher), THEATER (Word of Mouth Productions, Fag Rag Players, Iris Bloom).

**Boston, MA** — Chiltern Mt. Club. Birdwatching on Plum Island. Call Barbara (367-0394) or Ted (625-7924) for details.

**Cambridge, MA** — Lesbian and Gay Folkdancing. Phillips Brooks House in Harvard Yard. 3-5:30pm. Newcomers are very welcome! Potluck supper follows dancing. For info call Judy (661-1436) or Dee (661-7223).

**Worcester, MA** — The Women's Bookstore presents Marian Sandmaier, author of *Understanding Alcoholic Women*, discussing her new book. 1pm. 1087 Main St.

**Boston, MA** — Women, need help with your taxes? Woman CPA is giving a workshop on how to prepare your taxes. \$10 donation to help raise funds for a women's coffeehouse. 10am-2pm. For info call Selma Lamkin (361-2101) or Mary (868-7397).

**Storrs, CT** — UConn Gay Alliance Dance. Puerto Rican Center. BYOB. 9pm. For info call (203) 486-2273.

**New York, NY** — Lesbian Dance, sponsored by the Gay People's Union at NYU. Loeb Student Ctr. 5th fl. 8:30pm-1am. Call 598-7056 for info.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

**New York, NY** — Salsa Soul Sisters (Third world gay women). Washington Square Methodist Church, 133 W 4th St. Luvnia. 982-6280. 7:30pm.

## fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Boston, MA** — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

**Boston, MA** — Chiltern Men's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr). Info 267-2776.

**Cambridge, MA** — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

**New Bedford, MA** — Support Group for gay women meets at Women's Center, 15 Chestnut St. 7pm. 996-3341.

**Cambridge, MA** — Frenz and Luvvers potluck dinner and social every 2nd Friday (Oct-May). 8pm-midnight. Info: P.O. Box 814, Boston, MA. 02123.

## saturdays

**Boston, MA** — Out Here! for lesbians and gay youth 14-21. Meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

**New York, NY** — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

## 24 sun

**Boston, MA** — Mass Gay Political Caucus Fundraiser Brunch at Somewhere, 295 Franklin St. (near Aquarium) 1:30-3:30pm, and Auction from 3:30 on. Everyone welcome!

**Boston, MA** — Closet Space (WCAS 740AM) New Host Charles Bedard will interview people from the Lesbian and Gay Media Advocates. 10am.

**Bedford, MA** — First meeting of the Bedford-Concord area social club. All are welcome. 7:30pm. Call 275-8849 for info.

**Newburyport, MA** — NewSpace Coffeehouse. Sheri Sherwood, lesbian-feminist singer/songwriter. 7:30-10pm. YWCA, 13 Market St. All women welcome. Call 462-9059 for more info.

**Boston, MA** — Bill Baird will speak at the Community Church of Boston on 'Protecting our abortion rights.' 602 Comm Ave (near Kenmore). 11am.

**New York, NY** — Gay Teachers Assoc. Party/Open House. 4pm. At Wayne Schuman's home, 200 E 18th St. #11F. Potluck. Call Roz 475-1566.

**New York, NY** — Gay Atheists League of America (GALA). Fred Goldhaber will speak on positive portrayals of homosexuality in the media. 5pm. Coalition for Lesbian and Gay Rights, 29 W 21st St 2nd fl.

## mar 1 sat

March 1 is the deadline for entries in the Lesbian and Gay Pride '80 Logo Contest. The theme of this year's celebration is "All Our Voices... All Our Visions." Win a year's subscription to GCN and \$25.00 cash for the best artistic entry to be used on posters, buttons, T-shirts and publicity. Send your entries to 285 Harvard Street, Apartment 102, Cambridge MA 02139. Enter today!!!!

## 16 sun

Lesbian Marching Band. First OPEN REHEARSAL. Somerville Women's Center, 30 Union Sq. (2nd fl). 4-6pm. All musicians welcome (even if rusty), also baton twirlers, whistle blowers, banner carriers etc. Drug free event.

The deadline for Calendar Items is Tuesday at noon for the following issue.